

Learning to care and caring to learn:

A multiple case study of three secondary schools implementing pedagogies of
care and reconciliation in Perú and Aotearoa New Zealand

A thesis submitted in partial fulfilment of the requirements

for the degree of Doctor of Philosophy in Education

School of Teacher Education, College of Education

University of Canterbury – Te Whare Wānanga o Waitaha

María Carolina Nieto Angel

November 2018

Under the supervision of:

Professor Letitia Fickel,

Associate Professor Sonja Macfarlane

Professor Angus Macfarlane

Abstract

Interest in pedagogies of care and reconciliation in secondary schools has increased globally in response to the need for alternatives to make education more humane and more effective to deal with various manifestations of violence, inequality, and ecological devastation. While implementing pedagogies of care and reconciliation demands that schools change current performance-based approaches to education (Biesta, 2005; Gill & Thomson, 2012), there is insufficient understanding about how secondary schools transform their pedagogy and school culture toward an ethic of care. This thesis sought to investigate the implementation of pedagogies of care and reconciliation in secondary schools by answering the overarching question: “What are the factors that promote and sustain pedagogies of care and reconciliation?” To answer this question, this thesis provided a conceptual framework where the literature in school change (Senge, 2000; Sergiovanni, 1998, Torres, 2000), libertarian pedagogy (Freire, 1998), and ethics of care (Noddings, 2005; Comins, 2009) was integrated to analyse the implementation of pedagogies of care and reconciliation in different sociocultural environments.

This thesis used a qualitative multiple case study design focused on three high schools, two in Aotearoa New Zealand and one in Perú. A total of 23 individual interviews, 16 focus groups, and 12 hours of classroom observation were analysed. Interviewees were school principals, teachers, students, and parents. The interview questions prompted the participants to reflect on their personal beliefs and values and their experiences of care and reconciliation in their school and classrooms. In addition, organisational documentation and schools’ websites were reviewed. The study was informed by Indigenous research principles (Fals Borda, 2001; Smith, 2012) and used thematic analysis (Braun & Clarke, 2006).

Six multifaceted and interrelated enabling factors that promote and sustain pedagogies of care and reconciliation were identified. These enabling factors were common factors present across all three cases. A key finding of this research was that prioritizing caring student-teacher relationships in the pedagogy provided meaning and connectedness to the school experience of young people. All participants reported that caring student-teacher relationships favoured school attendance and academic learning. Therefore, schools that aim to implement pedagogies of care and reconciliation need to confront the current performance-based pedagogy and the traditional hierarchical school organisation so that teachers and students have genuine opportunities to get to know one another and build trust where reciprocity is fundamental.

This thesis demonstrated that confronting the traditional schemes of secondary education entails the authentic commitment of the teachers to holistic and humanistic education. Such authentic commitment of teachers must be manifested in a coherent practice. Another key finding of this research is that school principals have a central role in providing spaces for teachers to process the emotional work that is inherent in a change that affects their professional identity. By allowing a space of vulnerability for educators, the role of principal as a caregiver becomes paramount. Furthermore, the findings of this thesis suggest future pathways for a more humanistic and holistic education of teachers and school principals, therefore, allowing the pedagogies of care and reconciliation to become available in wider contexts.

Acknowledgments

I have been very fortunate to have the *tautoko* and guidance of some fantastic people over the last four years. All of you, in your unique caring ways, made it possible for this *waka* to reach its destination.

Firstly, I would like to thank Professor Letitia Fickel, my first Supervisor, for caring for my whole being, for helping me craft my writing, for making me consider an alternative way of looking at things. You were the best companion in this *waka* I could ever aspire to have. Gracias.

I wish to express my sincere gratitude to Associate Professor Sonja Macfarlane for your encouragement, for sharing a cuppa when you sensed I need conversation, and for your thoughtful ways of sharing with me the profundity of Māori worldview, especially the depth and richness of *manaakitanga* and *whanaungatanga*.

Further my sincere gratitude to Professor Angus Macfarlane: I want to thank you for answering positively to my request for visiting the College of Education four years ago one Sunday afternoon in April 2013. This is how this *waka* started the journey. Thank you for offering me the *whānau* environment at Te Rū Rangahau. I could not have aspired to a better place to reflect and write.

I would also like to acknowledge Dr. Tom Cavanagh for supporting my first steps in the construction of trustful and respectful relationships with the schools in Aotearoa New Zealand. Also, I wish to express my sincere gratitude to Dr Fleur Harris and to Professor Jim Anglem for your *tautoko* in the first years of this journey. Fleur, I don't forget you explaining me that "The PhD gets to every cell of your being". Four years after, I understand what you meant. Kia ora Jim, our conversations reinforced my belief that at the heart of this work was the genuine care for the student's *mana* and *wairua*.

I want to thank my colleagues Monica Vahl and Bernadette Farell, insightful and caring woman, for navigating with me in the vast ocean of the thinking of Paulo Freire. Our rigorous and joyful conversations every month at the Café helped me to appreciate the immense contribution of Paulo to our world.

I want to thank the participants in this thesis. Each one of you was a great teacher for me. Especially my gratitude to the teachers and principals. I believe that, instead of 'waiting for the world to change', you are changing the world of your students day by day, acknowledging their humanity and constructing *with* them a meaning-*full* education.

My final words of thanks must be dedicated to my husband, my children and my father. Without your love, support and encouragement I would never have made it to the end.

Dedication

To the Divine Mother, I experience the effects of her care every day.

To my mother and my father who taught me about

Love, compassion, courage, and authenticity.

To my ancestors who laboured for a just and reconciled society.

To the many women and men who forgive and heal the wounds of war and who are
committed to building a caring world.

To my children,

To my husband.

Table of Contents

Abstract	2
Acknowledgments	4
Dedication	5
List of Figures	13
List of Tables	13
Chapter 1 Introduction	14
1.1 Defining the research project	14
1.2 Background to the issues	16
1.3 Positioning the researcher	22
1.4 Research focus and research questions.....	31
1.4.1 Frontiers and spaciousness	32
1.5 Thesis structure.....	32
Chapter 2 Conceptual Framework	35
2.1 Secondary education	36
2.1.1 Defining secondary education	36
2.1.2 Conceptualising secondary education challenges	37
2.1.2.1 Multiple and ambiguous purposes	40
2.1.2.2 Mechanical and depersonalised functioning	43
2.1.2.3 Student-teacher relationships in secondary schools	45
2.1.3 Summary	48
2.2 Pedagogies of care and reconciliation	48
2.2.1 Origin and characteristics of an ethic of care	49
2.2.2 An ethic of care in education	54
2.2.2.1 An ethic of care and the purpose of education	55

2.2.2.2	An ethic of care and pedagogy	57
2.2.2.3	Relationships: Connecting an ethic of care, restoration and reconciliation in pedagogies of care	61
2.2.3	Pedagogies of care, reconciliation and restorative practices in secondary education.	68
2.2.4	Summary	72
2.3	School change	73
2.3.1	Approaches to understand school change.....	74
2.3.2	Promoting change, reform or innovation?	76
2.3.3	Sustainability, deep changes that endure.....	78
2.3.4	Authenticity in school change.....	81
2.3.5	Summary	82
Chapter 3	Methodology.....	84
3.1	Introduction	84
3.2	Theoretical Framework.....	84
3.2.1	Qualitative research tradition.....	85
3.2.2	A blended theoretical framework.....	86
3.2.3	Indigenous research principles for conducting research	88
3.2.3.1	A braided rivers approach.....	89
3.3	Case study Approach.....	91
3.3.1	Rationale	91
3.3.2	Multiple-case study design	92
3.3.3	Case study schools	93
3.3.3.1	National contexts of the schools.....	94
3.3.3.2	Selection of case study schools.....	96
3.3.3.3	Negotiating research relationships, gaining access	98
3.4	Methods of Data Collection	100
3.4.1	Individual interviews and focus groups	102

3.4.2	Observations	103
3.4.2.1	Observation tool	104
3.4.3	Written documents and artefacts.....	106
3.5	Data Analysis.....	106
3.6	Ethical Considerations.....	109
3.7	Trustworthiness	111
3.8	Introduction to findings	113
Chapter 4	Misti School.....	115
4.1	Context and background: Arequipa, <i>Mestizo</i> society in transition.....	115
4.2	School Ethos.....	120
4.2.1	Trust and acceptance	120
4.2.2	Union, sense of belonging.....	122
4.2.3	Dialogue and collective learning	124
4.3	Meanings of care.....	125
4.4	Pedagogies of care	128
4.4.1	Teachers' identity, myths de-constructed	128
4.4.2	Student-teacher relationships, a shared space.....	132
4.4.3	Learning and teaching to care: content, experience and modelling	135
4.5	Enabling factors.....	137
4.5.1	Schools of forgiveness and reconciliation (ESPERE), planting the seed of new approaches to relationship conflict	138
4.5.2	Sumak kawsay, educating the values of a good life.....	140
4.5.3	The philosophy of care and reconciliation embedded in pedagogy and curriculum .	141
4.5.4	Commitment to valuing and integrating different understandings of care and reconciliation	143
4.5.5	Support to keep on learning	146
4.6	Summary	148

Chapter 5	A’oga a Tama.....	150
5.1	Context and background: A changing cultural and ethnic landscape.....	150
5.2	School ethos.....	153
5.2.1	Family-like, welcoming atmosphere	154
5.2.2	Identity, freedom and authenticity.....	156
5.2.3	Caring for simple things in life	158
5.3	Meanings of care.....	159
5.4	Pedagogies of care	161
5.4.1	Teachers’ journeys	161
5.4.2	Student-teacher relationships	163
5.4.3	Teaching strategies, dialogue and modelling.....	167
5.4.4	Teachers’ skills	169
5.4.5	A different pedagogy	171
5.5	Enabling factors.....	172
5.5.1	Using a metaphor to identify and understand the enabling factors	172
5.5.2	The roots: School values co-constructed	174
5.5.3	The trunk: School structures and support systems of a caring environment.....	176
5.5.4	The branches: Care and restoration	178
5.5.5	The solid ground: Caring leadership	181
5.6	Summary	182
Chapter 6	Te Wharekura Kiwiana.....	184
6.1	Context and background.....	184
6.2	School ethos.....	189
6.2.1	Diversity and inclusion	190
6.2.2	Mutuality and caring for others	191
6.3	Meanings of care.....	193
6.3.1	Different meanings	194

6.3.2	The challenges of co-constructing shared meanings and implementation	196
6.4	Pedagogies of care	198
6.4.1	Building student-teacher relationships.....	198
6.4.2	Holistic care for each student	199
6.4.3	Reciprocity in student-teacher relationships.....	202
6.4.4	Supporting students to be comfortable in their cultural identity	203
6.4.5	Teachers' skills and attitudes of genuine care	204
6.5	Enabling factors.....	208
6.5.1	Caring leadership	208
6.5.1.1	A humanistic philosophy of education.....	208
6.5.1.2	Facing the challenges of leadership within school cultural change.....	211
6.5.2	Teachers' commitment and perseverance	213
6.5.3	Support and understanding	214
6.6	Summary	216
Chapter 7	Discussion.....	217
7.1	Introduction	217
7.2	Summary of the research design	217
7.3	Key findings of this study	218
7.3.1	Exercising leadership.....	220
7.3.1.1	Caring leadership	222
7.3.2	Engaging with/problematising the context	225
7.3.3	Constructing a shared, culturally-situated meaning of pedagogies of care and reconciliation	228
7.3.4	Prioritising student-teacher caring relationships.....	230
7.3.4.1	Building the relationship.....	231
7.3.4.2	Acknowledging, receiving and reciprocity	232
7.3.4.3	Teachers' skills in building caring student-teacher relationships	234

7.3.5	Embedding the caring and restorative ideals/values in the school at all levels	236
7.3.6	Acknowledging existential concerns connected with cultural and pedagogical change 240	
7.4	Six enabling factors interacting.....	242
Chapter 8 Conclusion		247
8.1	Introduction	247
8.2	Conclusions	247
8.2.1	Pedagogies of care and reconciliation are a promising and effective alternative to humanise secondary education.	248
8.2.2	Humanising secondary education requires acknowledging the <i>whole</i> human being in the school.....	249
8.2.3	School leaders must legitimise the emotional and existential concerns/needs faced by educators in enacting the pedagogies of care and reconciliation.	251
8.2.4	Encompassing wairua in the process of school cultural change.....	251
8.2.5	Reciprocity in the caring student- teacher relationship is a central enabler of sustainable school change.	253
8.2.6	Teachers must learn to build caring relationships <i>before</i> they learn how to restore relationships.....	253
8.2.7	School change towards pedagogies of care and reconciliation originates from problematizing the context.....	254
8.2.8	Addressing challenges as opportunities	255
8.3	Contributions to the field.....	257
8.4	Implications of the study	257
8.5	Methodological strengths of the study.....	258
8.6	Frontiers and recommendations for future research.....	259
Epilogue		261
Appendix A: Individual interviews and focus group candidate questions		262
Appendix B: Observation tool		264

Appendix C: Information sheet for principals.....	265
Appendix D: Information sheet for teachers	268
Appendix E: Information sheet for students	271
Appendix F: Information sheet for whānau.....	273
Appendix G: Consent form principal	275
Appendix H: Consent form teacher	277
Appendix I: Consent form students	279
Appendix J: Consent form whānau.....	281
REFERENCES	283

List of Figures

Figure 1. Common features in restoration in Aotearoa New Zealand and reconciliation in Latin America (Perú)	65
Figure 2. Pedagogies of care and reconciliation at the intersection of contexts and concepts	68
Figure 3. School notebook, Misti School.....	130
Figure 4. A living tree, a metaphor	173
Figure 5: The Distillate: From the three cases to the general conclusions.....	219

List of Tables

Table 1. Characteristics of ethics of care and ethics of justice.	51
Table 2. Key information about the case study schools	94
Table 3. Secondary education ages and grades.....	94
Table 4. Amount and type of data collected from participants and other sources.....	100
Table 5. Composition of the teacher focus group at each school by year/grade level, gender and ethnicity	102
Table 6. Composition of the student focus group at each school by year level, gender and ethnicity	102
Table 7. Composition of the parent focus group at each school by grade/year	103
Table 8. Phases of thematic analysis	106
Table 9. Pseudonyms of participants at Misti School	115
Table 10. Pseudonyms of participants at A'oga a Tama	150
Table 11. Pseudonyms of participants at Te Wharekura Kiwiana	184

Chapter 1 Introduction

1.1 Defining the research project

The aim of this research is to explore the factors that promote and sustain pedagogies of care and reconciliation in three secondary schools, in Aotearoa New Zealand and Perú. An underlying debate that drives this thesis is the contention that contemporary secondary education is failing to provide meaning and connectedness for young people and too often alienates educators from authentic pedagogy. In this way, it can confine educators in their desire to live the pedagogical ideals they profess. This situation, however, must be examined with methodological rigour, joy and hope instead of fatalism (Freire, 1998a) because countless schools are committed to creating opportunities for young people and educators to experience an authentic process of “becoming” (Freire, 1970). These schools merit research and analysis. The ultimate goal of this study is to inform education policy and practice with a view to enhancing the educational experience of young people, who are studying in secondary schools and their teachers.

There is a growing consensus that the type of secondary education shared by most young people and regarded as conventional (also referred to as ‘mainstream education’), is facing an imminent “crisis of legitimacy” (World Bank, 2005), which has been discussed in terms of its social role, its purpose and its organisation. Advocates of this perspective maintain that the visible results of this crisis are high rates of students’ abandonment, and teacher exhaustion. In addition, young people who graduate from school will have the challenges of recovering the ecological viability of the planet and contributing to a more equitable and peaceful society. It appears, however, that secondary school is not preparing young people for these challenges (Gill & Thomson, 2012). In an attempt to alleviate this crisis of legitimacy many educationalists have argued for instituting pedagogies of care in secondary schools. In the research study presented in this thesis, pedagogies of care refer to a relationship-based model of education grounded on an ethic of care (sometimes referred to as ethics of care by some writers/researchers) and supported by reconciliative and restorative practices. Arguably, pedagogies of care and reconciliation in secondary schools would provide meaning and connectedness for high school students and a renewed purpose for secondary school teachers as *pedagogues* (Fickel, Nieto Angel, Macfarlane, & Macfarlane, 2017).

However, to actualise the ideals of care and reconciliation in schools and classrooms, a cultural change is required with the involvement of school principals, teachers, students and parents. Many schools

are grappling with political and economic contexts that perpetuate an educational model based on academic achievement, standardisation and competition. And yet, there are schools that persevere in the purpose of transforming pedagogy and school culture, and they are worthy of study. This thesis aims to explore the enabling factors of cultural and pedagogical change by ways of illuminating the journeys of three secondary schools towards pedagogies of care and restorative practices through the voices of the school principals, teachers, students and parents.

The research comprises a multiple-case study of three secondary schools that – in spite of having been built up in mainstream Western traditions – claim to have placed care at the core of pedagogy: Misti School in Arequipa Perú, and two schools in Aotearoa New Zealand; Te Wharekura Kiwiana in the North Island and A’oga a Tama in the South Island. Through case study methods, the research investigates the varied experiences of school principals, teachers, students, and parents, and with pedagogies of care and reconciliation.

As stated above, a contemporary issue in education refers to school cultural change. When school change refers to a change in values, beliefs or behaviour, it is necessary to understand the interactions between the context, the school organisation and individual values and beliefs. Pedagogies of care and reconciliation seem to challenge the traditional secondary school organisation and confront teachers with the need to revise their identity and mission. A distinct contribution of this thesis is the comprehensive conceptual framework that articulates an ethic of care (Noddings, 2013) and libertarian pedagogies (Freire, 1998a) with organisational/school change literature (Senge, 2000; Torres, 2000). An additional theoretical lens has been incorporated to broaden the conceptual foundation, namely Indigenous research principles (L. T. Smith, 2012). Using Indigenous research principles as a lens to analyse secondary schools and situating the findings in Western organisational/educational theory, this thesis contributes to the growth of new knowledge in the form of sustainability of change towards a culture of care at school (Cavanagh, 2003).

It is argued that school cultural change should be aimed at supporting teachers to include aspects of students’ cultural environment in the classroom organisation and pedagogy. Such an aim corresponds with the notion of culturally responsive pedagogy (Ladson-Billings, 1995), which suggests the need for schools to support teachers’ disposition to recognise students and teachers as culturally situated subjects (Fickel, Henderson, & Price, 2017; A. H. Macfarlane, 2004). Therefore, a second contribution of this thesis is the exploration of how secondary schools relate their own cultural context to the ideals of care and reconciliation. Investigating secondary schools located in diverse cultural contexts enabled the exploration of the challenges to enact pedagogies of care and reconciliation.

As a Colombian researcher in Aotearoa New Zealand, this thesis is inspired by my experience with secondary school teachers and students in Latin America. Likewise, the thesis is motivated by my concern to formulate educational alternatives so that future generations can build reconciled and just societies. The following section locates this thesis in the context of contemporary challenges in secondary education and imminent change towards a new educational paradigm.

1.2 Background to the issues

Globally, secondary education is confronting the challenges of student estrangement (Gill & Thomson, 2012), disengagement (Finn & Kasza, 2009) and abandonment (Rico & Trucco, 2014; Vezzali, 2016). While these three concepts – estrangement, disengagement and abandonment – will be defined in the conceptual framework presented in the following chapter, information about the occurrence of these challenges is central to situating this research in a wider global context.

The Organisation for Economic Co-operation and Development (OECD, 2014) warned that secondary education abandonment, also referred to as “early leaving”, might be related to the deepening social and economic inequality between countries, and within the population of the same country. While access to secondary education continues to expand, and the level of skills also continues to rise, young students who abandon secondary education before completion are at serious risk of social and economic exclusion. According to the OECD, it is estimated that an average of 84 percent of today’s young people in OECD countries will complete upper secondary over their lifetimes and in G20 countries, some 80 percent of young people will (p. 56). On the other hand, 72 percent of young men and woman who begin upper secondary programmes graduate within the theoretical duration of the programme (p. 62). This means that among high school students there is a significant number that “take a break from their studies and leave the education system temporarily” (p. 60). While some students come back to study swiftly, for others, it can be a longer period. When this happens, the OECD indicates that the risk of not finishing high school may increase. Faced with this problem that affects the individual and society, the OECD recommends evaluating the quality of programmes and the capacity of the system to engage students. In a subsequent report, the OECD (2016) reiterates the problem and recommends countries to monitor school attendance and offer programmes aimed at addressing students’ “social or health problems” (p. 10). Although OECD acknowledges that member countries have made considerable progress over the past decade in reducing rates of early school leaving, the fact that one in six 25–34 year-olds have not succeeded in attaining an upper secondary qualification, early school leaving remains a critical challenge.

In Aotearoa New Zealand, which is an OECD country, early school leaving and students' disengagement in secondary education is a major challenge. In Aotearoa New Zealand, the Ministry of Education (2017b) reported that in 2016, 83.6 percent of students stayed at school to the age of 17 and in 2015, the figure was 84.6 percent. According to the Ministry, there has been an increase since 2009 when 79.3 percent of students stayed at school. Girls were more likely to remain at school until age 17 than boys (86.3 percent vs. 81.0 percent). Māori students had the lowest rate of retention compared with other ethnicities.

Furthermore, the Ministry has sought to increase the number of tools available to schools to help them improve their understanding of school absence leading to early school leaving and its impact on achievement. For example, the New Zealand Ministry of Education (2016) School Attendance Survey adopted a new focus on individual attendance. Instead of measuring the average daily attendance across schools, it began measuring students' school attendance in half-days to match schools' customary recording. The Ministry of Education (2016) notes that school attendance has been falling even more between 2015 and 2016 and "these trends have been consistent since the Term 2 data collection began in 2011" (p. 8). The report states that students attended school regularly during primary school (years 1–6), but attendance tended to fall over intermediate and secondary years. This decrease in school attendance between primary and secondary school in New Zealand was also reported by the *Competent Children Competent Learners* (CCCL) project, a longitudinal study dating back to 1993. The New Zealand Council of Educational Research's (NZCER) (Wylie, 2009) analysis of the CCCL study states that the large decrease in attendance between primary and secondary school could be related to lower motivation of young people for school as they enter adolescence. NZCER argues that, "children start school all bright eyed and bushy tailed" (p. 2), but as students enter adolescence, overall engagement tends to drop; "By the age of 16, 36 percent [of students] are usually or always bored; 8 percent rarely or never.... Twenty-five percent wanted to leave school as soon as they could, or had left school" (p. 2).

In Latin America, a very different region of the world, similar issues nevertheless occur; early school leaving and student disengagement in secondary education remain problematic. The United Nations Educational, Scientific and Cultural Organization (UNESCO; 2014) reports that access and completion of secondary education continue to be a great challenge for most Latin American countries, with a dropout rate average of 15.5 percent in 2012. Early school leaving by secondary education students appears as a key factor that perpetuates social and economic inequality in the region, disproportionately affecting the poorest young people, who live in rural areas, or who belong to a minority ethnic group. Latin American researchers have analysed these challenges. Rico and Trucco

(2014), for example, contend that in Latin America, every 11 year-old child is studying, but by the age of 17, half of them have abandoned school and only one out of three would finish by the expected age. Similarly, Vezalli (2016) noted youth who are at the greatest risk of exclusion include ethnic minorities (Indigenous and Afro-descendants), young people with disabilities, those who belong to the poorest sections of society, or those who work or live in rural areas.

As one of these Latin American countries, Perú is facing comparable challenges. In Perú, access to education continues to expand. Data for the 2016–2017 school year indicates that 75.7 percent of young people between 17–19 years of age completed secondary education, compared to 68.6 percent in 2015 (Ministerio de Educación, 2016d). However, educational attainment and equitable outcomes do not always align. In Perú, despite recent improvements in the rate of completion of secondary education, a large gap is still apparent between the urban and rural sectors. In 2016–2017, of all 17–19 year-old students, 82.4 percent of those who studied in urban areas and 53.5 percent of those who studied in rural areas concluded secondary education (Ministerio de Educación, 2016d). Furthermore, the Ministerio de Educacion (2016b) (Ministry of Education) reported that school abandonment is related to the rate of completion since those students who decide not to leave school would be completing their studies. According to the Ministry, the main causes of school abandonment are intra-escolares (internal) and extra escolares (external). The Ministry identified internal causes to be low academic performance, behavioural problems and the role of the teacher; and external causes to be students' family socioeconomic situation, probabilities of employment, adolescent pregnancy and low educational expectations of parents. In 2015, the main reasons given for school abandonment were: "economic problems"(43.4 percent); "not interested" (23 percent); "dedicated to household tasks" (12.4 percent); and "family problems" (12.7 percent) (Ministerio de Educación, 2016b).

The above figures suggest that both countries, Perú and Aotearoa New Zealand, face similar challenges with student disengagement and early school leaving. Moreover, these countries reflect a global challenge. In this context of disengagement and abandonment in secondary education, scholars, educationalists and policy makers are concerned about the need to revise the purpose and organisation of secondary schools.

Educators and policy analysts argue that the purpose of secondary education is ambiguous or multiple (Gill & Thomson, 2012; Levinson, 2012) and even contradictory (World Bank, 2005). The World Bank (2005) refers to a "secondary education policy paradox" (p. 14), which could originate from policy purposes which seem to be contradictory. For example, they are "terminal and preparatory" (p. 14). Furthermore, the World Bank describes a secondary education "policy vacuum"

(p. 14) related to certain strategic definitions being undecided, such as the definitions of whether this level of education is compulsory or not. Tedesco and Lopez (2013) suggest a different but related challenge in the policies of secondary education. They suggest that secondary education is facing an “excess of demands” (p. 3), related to the need to deal simultaneously with a number of goals, some of which are “demands from the past,” such as universal access to secondary education, and some of which are emergent, such as demands from populations already included who now want educational transformation.

The apparent policy vacuum or ambiguity in the purpose and social role of secondary school is considered by two different approaches: the economist approach and the humanist approach. The economist approach proposes that developing countries and transition economies adapt their secondary education systems to the socioeconomic challenges presented by globalisation and the knowledge-based economy (World Bank, 2005). This means that the relevance of the curriculum, pedagogy and assessment in secondary education will be measured on whether or not they serve to train the workforce to adapt to the “skill-biased technological change” in the global economy (World Bank, 2005, p. 18). On the other hand, the humanist approach prioritises the formation of human qualities and proposes that the motivations of students (Levinson, 2012) and the development of their balanced personality (Gill & Thomson, 2012) should be placed at the core of curriculum, pedagogy and assessment.

In confronting the question of whether there is an inherent incompatibility between the economist and humanist approaches in secondary education or whether it is a question of priorities, scholars, such as Gill and Thomson (2012) and Noddings (2005) discard “false dichotomies” (Gill & Thomson, 2012, p. 149) and instead propose a review of the priorities (Noddings, 2005, p. 10) of secondary education. Both Gill and Thomson, and Noddings suggest the need to prioritise inter-human relationships and interconnectedness in secondary education.

However, the mechanical and depersonalised functioning in the current organisation of secondary education seems incongruous with pursuing such a purpose. Noguera (2008) argues that secondary school structures remain “trapped” (p. 61) in traditions of fragmented knowledge and bureaucratic authority. Likewise, Valenzuela (1999) describes “systemic problems” (p. 58) in secondary school operations, which she theorised as connected with the divergent meanings that teachers and students attribute to the school experience and the rewards they expect from school work. Similarly in Latin America, the “traditional structures” of secondary schools appear to be “resistant” to change (Tedesco & Lopez, 2013). Tedesco and Lopez (2013) argue that, in spite of increased diversity and pervasive

inequality in Latin America, there are difficulties in realising pedagogical change in secondary schools. They argue that the competing values of teacher and youth cultures might be the reason that secondary education seems impervious to change.

In this context of multiple and ambiguous purposes, and the possibly mechanical and depersonalised operation of secondary schools, educationalists (Gill & Thomson, 2012; Noguera, 2008) argue for a different type of structure and organisation in secondary schools, which could favour student-teacher relationships grounded on cultural awareness. For example, Gill and Thomson (2012) described secondary school environments in England as being dominated by anonymity and estrangement, and concluded that secondary school students demanded the opportunity to build relationships with peers and teachers. Similarly, Noguera (2008) found that building relationships was a critical but unknown skill among teachers and students in American high schools. The Education Review Office (2014) in Aotearoa New Zealand contends that the approach to build caring relationships in secondary schools resulted in improved educational outcomes for Māori and Pasifika¹ students.

The ability to build, maintain and repair personal relationships in school are skills that cannot be taken for granted in secondary education. Building relationships stands as a point of contrast between primary and secondary curricula across countries (Chouinard, Roy, Archambault, & Smith, 2017; Lester & Cross, 2015). The primary and secondary school curricula in Perú and Aotearoa New Zealand serve to illustrate this point. In Perú and Aotearoa New Zealand, the approach and language between primary and secondary national curricula reveal a contrast. The contrast is between a focus on relationships and a whole-child approach in primary education, as opposed to a focus on gaining qualifications for workplaces and tertiary studies in secondary education. A shift from relationships-based education beginning in early childhood and continuing in primary school, to qualifications-based education in secondary school, might be jeopardising the intention to create sound connections across the school system.

In an attempt to address this need for school community learning to build and repair relationships, many educationalists have argued for instituting relationship-based pedagogies and restorative practices in secondary schools. These pedagogies have demonstrated a positive impact in a diverse range of educational issues in different regions of the world. For example, in the United States, restorative practices have contributed to the dismantling of the school-to-prison pipeline for Latino/Hispanic students (Cavanagh, Vigil, & Garcia, 2014). In Aotearoa New Zealand, pedagogy of care has

¹ Pasifika is a term that is in formal usage by the New Zealand Ministry of Education when referring to Pacific peoples in New Zealand. (Ministry of Education, 2018)

been beneficial in reducing inequalities for cultural minority students (Margrain & Macfarlane, 2011). Further, the Education Review Office (2014), reporting on secondary schools that had improved achievement and engagement for Māori and Pasifika students, noted that, “what makes a big difference in these schools is their culture of care and wellbeing They all used restorative practices (based on respect, empowerment, and collaboration and, when necessary, healing) as the approach to build those relationships” (p. 1).

However, research has also revealed setbacks and barriers in the enactment of relationship-based pedagogies and restorative practices (Buckley & Maxwell, 2007; Education Review Office, 2014; Margrain & Macfarlane, 2011). These include: a lack of funding, staff changes and insufficient staff training or commitment (Buckley & Maxwell, 2007); school principals’ inability to access high quality support (Education Review Office, 2014); teachers’ socio-emotional struggles to build caring relationships with students (Dooner, 2014); and teachers’ strong beliefs based on their school experience memories, and the imprint of authoritarian political contexts (Equipo pedagógico Fundación para la Reconciliación, 2014).

An incomplete application of relationship-based pedagogies and restorative practices means that programmes are sometimes marginalised, lack sustainability and do not translate into a system-wide philosophy (High Hopes Campaign, 2012). Moreover, some restorative approaches used in Western contexts lack understanding that restoration is a worldview rather than a technique (Van Ness, 2013). In these contexts, the emphasis has been on process and protocol, rather than cultural transformation.

It appears from these researchers that some challenges in a school-wide implementation of pedagogies of care involve both teachers’ practices and school organisation. However, in relation to experiences of school change that aim for a school-wide approach, there is insufficient documentation about sustainable implementation of pedagogies of care. This thesis responds to this need for knowledge about the enabling factors that promote and sustain pedagogies of care. Furthermore, this thesis responds to Bravslasky’s (2001) challenge for secondary education researchers to aim for a “reality-based positioning” (p. 239), where:

Building and sustaining an alternative vision, at the same time global and local, regarding the longed-for secondary education one wishes to achieve [requires researchers to acknowledge that] aspects related to structural and curricular change should always be imbricated with innovations in practices. (Bravslasky, 2001, p. 239)

In response to Bravslasky's challenge, this thesis aspires to inform the field of secondary education by observing the "gradual and heterogeneous processes of change closer to the dynamic of promoting permanent innovation" (p. 239), while at the same time, sustaining an educational vision.

1.3 Positioning the researcher

As I ponder the values that have inspired and guided this research, I am reminded of Paulo Freire's descriptions of his childhood and his reflections about how his infancy, his life as an educator and his Latin American identity influenced his educational thinking. Freire describes all the different influences that he recognises in his life as "remote tapestries that envelop me" with different textures (Freire & Freire, 1994, p. 17). As a metaphor, tapestries are also relevant in Latin America, the cradle and home of many Indigenous cultures' weavers. Weavers in Latin America generally represent ancestral *cosmovisiones*² (worldviews) where they recognise themselves as part of something more ancient and solid than their own lives that are limited to a few years. The threads that make up the tapestry of this research come from some remote times and places; others are closer and more tangible.

In my making sense of this tapestry, three values stand out as the strongest threads that have sustained me as a person and guided my recently acquired identity as a researcher: (1) the value of education; (2) the value of plurality and difference and (3) the value of social justice. These are pillar values handed down from my ancestors and nourished in the experiences of my life.

My ancestors treasured education in times when education was a rare commodity. According to my father, his paternal grandfather, Santos Nieto:

.... was a cultured man for the time Although he was born in the *vereda* (rural village) and he was a *campesino* (peasant), he moved to the municipal capital of La Uvita to facilitate his children's schooling. At that time children had to walk about two hours from their house in the *vereda* to school. In very few *veredas* was there a school, and those were only for elementary instruction (learning to read and write and to add and subtract) (L.G. Nieto, personal communication, September 7, 2014).

This is how my great-grandfather urged my grandfather, Jose Maria Nieto, to seek a meaningful education in the city. Jose Maria left his family and the *vereda* to study in a secondary school in the

² *Cosmovisión* refers to Indigenous and *campesino* people and the internal logic and profound, spiritual meanings pertaining a holistic understanding of the world (COMPAS/AGRUCO, 2001)

capital. His dedication and intelligence led him to excel as a degree student and was admitted to the Law School at the National University of Colombia. As such, in 1934, my grandfather was the first university graduate from his hometown. On my mother's side, education was also highly valued. My mother was the first woman accepted in the Faculty of Philosophy and Education – ecclesiastical courses. At that time, only priests and nuns would enrol in the highly demanding "ecclesiastical", while lay people enrolled in the "civil" courses.

Although their paths in life were very diverse, my ancestors had a common awareness that the privilege of having received an education implied a responsibility within the community. They were people committed to serving the community and my childhood was full of opportunities to appreciate such value in practice.

The value of appreciating difference and plurality transpired at different times of my childhood. My parents, Luis Guillermo and Maria Cecilia, used to take my two brothers and two sisters for school holidays in the mountains, visiting the town where my paternal grandfather was born. From the age of 10 or 12 years old, I very much enjoyed walking freely in the mountains and up the rivers early in the morning, and listening to the birds singing. I cherish early memories of sitting by the side of La Lejía River, (Boyacá, Colombia) and writing poems and short stories. I loved to roam free and write. Sometimes I would cross the river La Lejía and visit 'my friend' – an old woman in her tiny hut. Her name was Eulalia and she would make coffee, sweetened with sugarcane, for both of us. Those places are very meaningful to me.

Our family also used to spend school holidays in the town of Pajarito (Boyacá, Colombia). My father had started a reforestation project in a vast mountain, which used to have plenty of birds and fauna. On the mountain, we had a small house with a wood stove, without electricity. We had very few neighbours, and I remember three men, Urbano, Peregrino and Luis, who were peasants of the region and had belonged to the "guerrilla liberal de Los Llanos" (the liberal guerrillas) in the 1940s. They were three of the thousands of men who surrendered their weapons and joined civilian life when President Gustavo Rojas Pinilla promoted an amnesty with the liberal guerrillas in 1954. Urbano, Peregrino and Luis, who knew the mountain range better than anyone, were our guides when we entered the mountains on mule back. They were reliable and kind men, and I was never frightened knowing that they had been in the guerrillas. Our family appreciated them as neighbours and part of our community.

Since the late '80s, however, the Colombian armed conflict was a *real war* for me; meaning that in spite of living and studying in the capital city, I was familiar with the conflict and cared about the people directly involved. In those years, I wrote a short story entitled, *Entre los dos fuegos de la muerte*

(Between the two fires of death). The story was about a boy left in the middle of a battle between the guerrillas and the Colombian army. I wanted to describe the feelings of the victims of such a war. The scents and sounds of the mountain and its people still have a special place in my heart and as I write these lines I feel a lump in my throat and tears in my eyes.

My first job after my Law undergraduate degree, in the early '90s, happened in Magüi Payán (Cauca, Colombia), a remote town populated mostly by Afro-Colombians. I joined a team of social workers, sociologists and educators who worked for the Rehabilitation National Plan (PNR) that aimed to contribute to the economic and social rehabilitation of the guerrillas, the Movimiento 19 de Abril (M-19), Ejército Popular de Liberación (EPL), and Quintín Lame, after the Political Treaty for Peace and Democracy was signed in 1989. The PNR serviced the most depressed areas of the country, especially those suffering from the effects of armed conflict.

I remember reaching Magüi Payán by foot, crossing marshlands and, using donkeys to load the tools and resources for our job because there was no vehicular access. Although most of the Government's investments were for the construction of roads, sewage and watercourses, our work was oriented towards political and social action. We offered "leadership workshops" that used the conceptual framework proposed by Paulo Freire and Orlando Fals Borda. Fals Borda was a Colombian sociologist who pioneered Participatory Action Research in the Americas (Kemmis & McTaggart, 2011).

Here I have to mention Jaime Niño Díez and Lucía Tarazona and their critical influence in my approach to life and education. Both were trained as sociologists, held masters' degrees in economics, and were deeply committed to social justice and education. They were part of my extended family and my mentors in things related to education, politics, democracy and social justice. Lucía introduced me to the idea that leadership should be understood as pertaining to communities becoming aware of their social realities and taking action to improve otherwise unjust conditions. Jaime, who was later appointed Minister of Education (1998–2002), believed that education was much more than "teaching subjects", it was about becoming involved in social action. "Education is the master key to a more just and democratic society," he said. Both were respectful of "popular education"; learning *with* and *from* grassroots. Lucía was the team leader in Magüi Payán, so much of my understanding of democracy and education is grounded on the experience we enjoyed with fishermen and peasants during the PNR project. Jaime and Lucía's lives were a testimony to their beliefs.

During the time I worked with PNR, Colombia was undergoing a very profound political process oriented towards reframing the National Constitution. Guerrilla violence and inequality convinced many progressive leaders of the need to build a brand new "political treaty" inclusive of populations

that had historically been oppressed, such as peasants, Indigenous and Afrocolombianos (Afro-Colombians). In addition, M-19, EPL, and Quintin Lame the amnestied guerrillas, were included in the general elections convened in 1990 to form a National Constitutional Assembly (ANC).

My father was elected to be part of the ANC, as was Orlando Fals Borda. They worked well together because they were convinced of the need to democratise Colombian society, empowering local communities for political participation and devolving rights and responsibilities that had been centralised for one hundred years. They appreciated that the roots of violence in Colombia were in inequality and oppression, and they were committed to a different future.

Undoubtedly, my life at that time was living for, and acting upon, a social utopia. I was mentored by Jaime, Lucia, Orlando and my father. I can almost trace back to those years my appreciation that sustainable peace needs conditions of social justice. In the late 1990s, my family was actively involved in social and political work to create conditions of social justice and peace. For example, my mother, who was a very humane, sensitive and progressive woman, worked the last years of her life in the Red de Solidaridad Social (Social Solidarity Network), another programme aimed at restoration of thousands of war-displaced people in the country.

Starting in 2000, new possibilities for work emerged for me, which today I see as being threaded by the same values. In 2009, I joined the Fundacion para la Reconciliacion (Foundation for Reconciliation) (FPR), a non-profit organisation devoted to creating theory and practice of forgiveness and reconciliation. Between 2011 and 2014, I was a researcher in the international pilot project called the *Pedagogy of Care and Reconciliation*. The study was undertaken in seven schools and five countries in Latin America, and during the course of the research I had the opportunity to walk alongside those schools as they embraced the ideals of pedagogy of care and reconciliation. I observed daily school life, talked with many teachers and interacted with their reflections as they shared their personal and professional experiences. My participation in that project accounts for my interest in school change, and the emotional and cognitive challenges that teachers encounter in the context of such change. This experience convinced me that education has an urgent task in educating for coexistence, and therefore, it is a priority to support schools and teachers on their journey to that goal. As a woman of a generation that lived through the war in Colombia, I do not see another goal in education more important than this.

In the same years that I worked for the FPR, I was also a consultant to the Colombian Ministry of Education. My role was to talk with teachers nationwide about high school reform and the educational needs of adolescents. All of the many teachers I talked to agreed about the need to converse with

young people about ethical dilemmas and interpersonal relationships. They believed in the need for adolescents to receive a holistic education. Yet, most of their school time was dedicated to teaching academic knowledge for national standardised tests. Many teachers expressed frustration with this situation and explained that the education policies required them to emphasise teaching skills for the labour market. Simultaneously, I talked to young high school students many of whom demanded the same holistic approach to their education; an education of their minds, emotions, bodies and spirit. One member of a focus group of 16-years-olds said:

We should learn about ourselves, our strengths and weaknesses. In 11th grade, we receive career proposals from Universities, but we don't know much about ourselves ... a National Education Project should be called "self-discovery from early childhood to year 11" (Nieto Angel, 2011, p. 3)

His words inspired me to examine how secondary education could respond better to the need for young people's self-knowledge, including knowledge and appreciation of their cultural roots within a more holistic approach to education.

And so was born my research topic, which is focused on understanding the enabling factors that promote and sustain pedagogies of care and reconciliation in secondary schools. This topic was driven by my eagerness to understand the possibilities of transforming secondary schools as places where young people learn to live together and learn to appreciate plurality and difference. This motivation was enriched when I arrived in Aotearoa New Zealand and I met researchers affiliated with Te Rū Rangahau (the Māori Research Laboratory at the University of Canterbury). Aotearoa New Zealand with its own history of colonisation revealed similarities with the history of colonisation in Latin America. Although the colonisation of Latin America occurred more than 500 years ago, the oppressive forces of colonisation in both regions, denying Indigenous people language, education and other opportunities, left a legacy of social and educational inequality (Consedine & Consedine, 2012; Galeano, 2003). Moreover, as I was affiliated with Te Rū Rangahau, I was able to appreciate Māori educators' commitment to making education responsive to cultural identity. The notion of culturally responsive education became not only a theoretical construct but also one that guided my dialogue with research participants, teachers and students.

During the course of my research, I had the opportunity to explore and affirm my own *Mestizo* cultural roots. In exploring my roots, I found academics, such as Martinez-Echazabal (1998) whose research provided a theoretical context for what I had otherwise perceived and embraced as Latin America's ethnical diversity. At primary school, I learned as many of my generation did, that "Mestizos",

“Mulatos”, “Indigenas” (Indigenous), and “Blancos” (whites), are the different ethnicities in Latin America resulting from centuries of “mestizaje”. Martinez-Echazabal’s explanation of *mestizaje* as the process of “interracial and/or intercultural mixing which occurred in the Americas for nearly two centuries particularly in areas colonized by the Spanish and the Portuguese” (p. 21) resonated with my own personal experience.

A few months after I settled in Te Rū Rangahau, I found myself explaining the meaning of the word, “Mestizo”. This is a passage of a presentation I delivered about my research in 2015:

Latin America is the home of ancient civilisations. The most well-known were Inca (*Inka* in Quechua) and Maya. The Maya culture lived in Central America; today it is the territory of Mexico and Guatemala. They mastered mathematics, astronomy, architecture and the visual arts, and also refined and perfected the calendar. The Inka Culture (Andino-Inka) lived in Perú and Bolivia; they respected fundamental values for personal and social wellbeing. Less well-known Indigenous cultures in Latin America are, for example, the Nasa in Colombia. They advocate for “healing justice” which is based on an identical philosophy to restorative justice.

Those cultures are called pre-Columbian cultures, meaning that they were in the land before Cristobal Colon (Christopher Columbus) arrived and the Spanish and Portuguese conquest and colonisation began in the 15th century.

“Conquest” is the word historians coined to refer to the invasion of land and people after 1492. Then “conquerors” began to settle, build towns and bring up families. “Colonisation” is the term given to the period of settlement. Colonisation resulted in *mestizaje*; the inter-ethnic and inter-cultural combination of Indigenous, Africans (enslaved and shipped from Africa) and Europeans.

Mestizaje is a foundational theme in Latin America; a cultural process that is related to social inequality. This is fundamental to understanding political and social conflict Latin America. (Nieto Angel, 2015, April)

With the talk, I also showed a number of photos I had taken in the last five to seven years visiting different countries in Latin America. I wanted to emphasise the cultural diversity in our sub-continent and illustrate the reality of *mestizaje*.

The following year, I delivered another presentation and I found myself explaining why I identify myself as *Mestiza*. I was not only accounting for the concept of *Mestizo*, but also sharing my search to find who I was and where I came from (Moustakas, 1966):

My ancestors were *Mestizos*. For six centuries since Spanish colonisation, Afro-descendants, Indigenous people and European (mainly Spanish and Portuguese) mixed in a process known as *mestizaje*. Most Colombians are *Mestizos*.

Indigenous people represent 2.7 percent of the Colombian population; there are 89 Indigenous groups and 65 Indigenous languages. Afro-Colombians, who have ancestry in Africa, comprise 15 percent of Colombia's population.

My ancestors were *Mestizos* and Indigenous to the Andes; they lived in small villages, farming. ... My grandfather was the only one in his town to attend university. I am grateful because my ancestors nurtured my passion for education and social justice. (Nieto Angel, 2016, May)

I used the words, "Indigenous to the Andes" to signify that I acknowledge the Cordillera de Los Andes as the geographical and cultural site of my ancestors. However, the Andean world and the *Mestizo* ethnicity are varied and complex, and difficult to unravel. While the term "Latino" refers to an "identity in the face of European and/or Anglo-American values" (Martinez-Echazabal, 1998, p. 21), the term "Mestizo" portrays a plurality of races. Mestizo is also an historical and cultural reality, which upholds a political entity in the face of 19th century discourses of racial superiority.

In contrast with many New Zealanders, the ability of both Māori and Pākehā (non-Māori; new settlers) to identify their *whakapapa* (ancestry), few South Americans are able to specifically trace their African, Indigenous or European roots after 500 years of *mestizaje*. However, there are specific characteristics (ways of being, feeling and behaving) that are distinctive of the Mestizo ethnicity unique to Latin America. My own children, Santiago and Isabela, for example, have had to navigate secondary school contexts in Aotearoa New Zealand as young *Latinos*, which is how they have come to be identified within Aotearoa New Zealand education and social contexts.

In the last three years, in parallel with my doctoral research, Santiago and Isabela attended intermediate and secondary schools. They were seldom recognised as *Latinos*, let alone *Mestizos*, but their use of the Spanish language was interpreted by many as indicating they were Spanish, that is, born in Spain. Also, teachers were unfamiliar with Santiago's passionate and energetic Latino ways of presenting an argument in a classroom discussion. I felt that my children needed to know more about their cultural roots and to feel comfortable in their own identity while they opened their horizons to the multi-cultural environments in their school. It appeared significant to me, however, that these two teenagers represented a novelty in their schools and challenged what we understand by "culturally responsive pedagogy". This notion has been conceptualised and used in Aotearoa New Zealand

specifically to engage pedagogy and school institutional culture with the responsibilities that derive from the Treaty of Waitangi regarding relationships between Māori and Pākehā (A. H. Macfarlane, 2004, p. 19). However, to the extent that Aotearoa New Zealand recognises its bicultural foundation, it also faces the challenge of extending culturally responsive pedagogy concepts and practices beyond the Māori-Pākehā relationships. I began to realise that inclusion, the principle that underlies culturally responsive pedagogy, entailed expanding the frontiers of pedagogical responsivity to serve not only one group, culture or ethnicity, but also all those who in their particularity and difference, also need a similar policy.

My research journey has been rewarding and instructive. I have learned a lot about myself and I have affirmed the values that were sown in my childhood, enriched by multi-coloured experiences in multi-cultural environments. The values of education, difference and social justice illuminated each stage of the journey and today announce a new path before my eyes. Being a Mestiza and Latina born in the '70s, I owe it to the social utopias that inspired my youth. The utopia of a meaningful education at the service of peace and social justice underlies and pulsates in each chapter of this thesis. When I recognise myself as a qualitative researcher, the threads woven in the tapestry of my life become exposed – my ancestors, my family of origin, my job experiences and the lives of my own children. Such exposure resonates with Bank's (2010) assertion that "social scientists are human beings who have both minds and hearts" (p. 45), meaning that our "hearts" (values, beliefs and commitments) influence our questions and how we interpret and report what we learn *with*, and *from*, research participants.

I hope to make clear that, by exposing my positionality and experiences, I acknowledge that my values and experiences shape this research. This thinking and feeling resonate with the verses of the Cuban poet, Virgilio Piñera.

Piñera sings to the magnificence of the stars and humbly accepts that, as a poet, he stares at the stars "with these my eyes / — myopic, tired, almost blind — "(con estos ojos míos/—miopes, cansados, casi ciegos—). Using the metaphor of his eyes, Piñera acknowledges the frontiers inherent to his humanity and declares that he can stare at the stars, magnificent as they are, "as it is given to me to see them" (como me es dado verlas):

A LAS ESTRELLAS

Ni puras, ni lejanas, ni abordables

por una nave cósmica:

sólo estrellas,
como me es dado verlas.
Comparado con los poetas clásicos
y los astronautas
—grandes palabras y grandes viajes—
sé que es poco, bien poco.
Qué hacer en medio de tanta magnificencia
mirar con estos ojos míos
—miopes, cansados, casi ciegos—
sólo estrellas. (Piñera, n.d./2002)

Finding 'my voice' to write this thesis

The writing process of this thesis in English has been an emotional challenge. Writing in a second language was my goal, and I was aware at the time that it would be a difficult task to carry out. This has been both an incentive and a challenge. Paltridge and Starfield (2007) reveal that writing a doctoral thesis in a second language is a process of "finding the appropriate academic voice" (p. 51) and could impact on the thesis writer's sense of identity. I feel that Paltridge and Starfield's description is appropriate. I consider myself to be a fluent writer in my native Spanish language but for many months I could not find *my voice* – a voice that sounded like me – or my old fluency as a writer. With many hours of dedication, patience and support from my supervisors, I have managed to write in English and I feel confident that I found *my own voice*. In my bilingual English–Spanish writing of this thesis, I have sought to maintain the integrity of the Spanish-speaking authors by using the original language when I use direct quotes from a Spanish text and when I paraphrase the authors' ideas, I have done so in English. For the purpose of consistency, the quotations in Spanish come first in any given sentence and are followed by my English interpretation in parenthesis.

I also feel confident in my own voice by writing in the first person in the chapters on methodology, case studies and discussion. One fundamental thread of the qualitative research paradigm and the interpretive approach is that the researcher sets out to understand the subjective world of the participants. Therefore, my own values and beliefs are visible in my offering interpretations about the viewpoints of the school communities that were directly involved in this research.

1.4 Research focus and research questions

The research design used in this study has drawn from the traditions of qualitative research methodology, and applied a blended theoretical approach of interpretivism, phenomenology and social constructionism. Qualitative research was selected as it “investigates things in their natural setting, attempting to make sense of phenomena in terms of the meanings people bring to them” (Denzin & Lincoln, 2011, p. 3). A blended approach of interpretivism, phenomenology and social constructionism was chosen as it allowed significant theoretical constructs to be combined to enrich my understanding of the meanings that school communities co-construct about pedagogies of care and reconciliation. The research design and approach were influenced and underpinned by the principles of cultural responsiveness and collaboration which are fundamental to kaupapa Māori (KM) research (L. T. Smith, 2012) and participatory action research (PAR) (Fals Borda, 2001). A solid foundation emerged from connecting KM and PAR that are Indigenous to Aotearoa New Zealand and Latin America respectively.

According to Patton (2015), qualitative inquiry typically has an in-depth focus on a relatively small sample of participants selected for quite specific purposes. The main intention for choosing a multiple-case study method for this study was to maintain the distinctiveness of qualitative research by selecting information-rich cases for in-depth study; namely, two secondary schools in Aotearoa New Zealand and one in Perú that have placed care at the core of their organisation and pedagogy.

For over 70 years since UNESCO’s constitutional declaration that “since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed” (UN Educational Scientific and Cultural Organisation (UNESCO), 1945), educationalists, scholars, practitioners and policy makers have worked in education for a culture of peace. In this context, this research study aims to understand how care and reconciliation, both essential to a culture of peace, can be taught and learned in three purposefully selected secondary schools and classrooms.

This research study explored one overarching research question: What are the factors that promote and sustain authentic pedagogies of care in today’s classrooms and schools? A number of auxiliary research questions further helped to guide the research.

1.4.1 Frontiers and spaciousness

The waterways which sourced this research (the qualitative tradition, interpretivism, social constructionism and phenomenology) form the frontiers between what this research can offer to the field of education and what it cannot. My preference for qualitative research entails my embracing the belief that “qualitative inquiry is personal” (Patton, 2015, p. 3). This means that, as a qualitative researcher, my background, experience, training and cultural sensitivity were always present with me as I engaged in fieldwork and analysis. Hence, I felt a strong obligation and commitment to presenting my research participants’ voices while being aware to make my personal interpretations clear to the reader.

Furthermore, my constructivist perspective leads me to “eschew and be sceptical about generalizability” (Patton, 2015, p. 710). One key understanding of qualitative research is that social phenomena are too variable and context specific to permit significant generalisation, while providing the opportunity to assess the transferability of the research findings based on my in-depth knowledge about the three cases studied. I aimed to achieve rich accounts of each case to provide the reader with opportunities for “vicarious experience” (Stake, 2005, p. 454). In this way I sought to offer the reader a solid basis for assessing the relevance of the research findings to other similar cases.

1.5 Thesis structure

The thesis comprises eight chapters:

Chapter 1: Introduction. This chapter has provided the underlying bases for what is to come by outlining the research purpose. It has also provided a background to the primary research question by localising both the issues and the researcher within the context of the study.

Chapter 2: Conceptual Framework. This chapter defines three constructs: (1) secondary education, (2) pedagogies of care and reconciliation and (3) sustainability of school change. Its purpose is to offer a clear and carefully constructed foundation for both the methodology of the study and the discussion of the research findings.

Chapter 3: Methodology and methods. This chapter describes the research methodology and methods of the study. It includes my epistemological stance, followed by an overview of qualitative

research, and Indigenous research principles. It also provides a rationale for case study methodology and an explanation of how and why the participant schools were selected.

Chapter 4: Case study one, Misti School. This chapter presents the first school case study. This case focuses on Misti School in Arequipa Perú and begins with a description of the case that situates the school within the historical and cultural context of its setting. Since the founding of Misti School in 1878, the city of Arequipa has been in a process of cultural, social and educational change, transitioning from exclusion, inequality and imposition to other forms of interpersonal relationships. Aspects of such transition manifest in the progressive acceptance of people with “Andino” (Andean) heritage, last names and customs; more frequent use of dialogue to deal with relationship conflict and less occurrence of physical punishment within families and at school. In this milieu, Misti School is challenged to promote a new pedagogy based on an ethic of care and reconciliation. The school and context description was informed by literature, organisational documents, individual interviews with 7 school participants, 3 focus groups, and non-participant observations. The chapter concludes by presenting the key findings and theoretical concepts that emerged from the school site.

Chapter 5: Case study two, A’oga a Tama. This chapter presents the second case study. This case focuses on A’oga a Tama, an all-boys school in Canterbury, Aotearoa New Zealand, and begins with a description of the case that situates the school within the social and cultural context of Aotearoa New Zealand. Aotearoa New Zealand is more diverse and multicultural than 55 years ago when A’oga a Tama was established; family structure and roles have changed, meanings associated with masculinity have been redefined according to the social needs of participation, equity and coexistence; social institutions, including education, are in search for new alternatives consistent with democratic principles to respond to interpersonal conflicts. Within this changing environment, A’oga a Tama is advancing new *praxis* to educate the new generations of young men. The school and context description was informed by literature, organisational documents, individual interviews with 8 school participants, 3 focus groups, and non-participant observations. The chapter concludes by presenting the key findings and theoretical concepts that emerged from the school site.

Chapter 6: Case study three, Te Wharekura Kiwiana. This chapter presents the third case study. This case focuses on Te Wharekura Kiwiana, in Waikato, Aotearoa New Zealand, and begins by setting the cultural and historical context of the school. This situates the case within a broader setting of colonisation, the bicultural foundation of the country and the search for culturally responsive education. In this context, Te Wharekura Kiwiana School is looking for pedagogies that acknowledge the individuality of each student while developing a reconciled identity of the whole school

community. This description is informed by literature, organisational documents, interviews with 13 school participants, 3 focus groups, and non-participant observations. The chapter concludes by presenting the key findings and theoretical concepts that emerged from the school site.

Chapter 7: Discussion of results. In this chapter, the key findings are discussed in light of the research questions guiding the study. Links are made to the conceptual framework presented in Chapter 2. An explanatory framework outlining the factors that promote and sustain pedagogies of care is presented.

Chapter 8: Conclusion. The final chapter of this thesis outlines the conclusions, describes the implications and suggests recommendations for future research.

Chapter 2 Conceptual Framework

The conceptual framework for this study is curated around a range of research and literature relating to three key areas: secondary education, pedagogies of care and reconciliation, and sustainability of school change. This chapter draws on selected literature originating from the fields of philosophy of education, pedagogy, education policy, psychology of education and organisational theory. Each discipline offers perspectives and contextual background relevant to the aims of this research – to understand how secondary schools enact pedagogies of care and reconciliation. The literature examined in this chapter emanates from Latin America, USA, Europe and Aotearoa New Zealand, and has been produced in the last 40 years (1970–2017). The selection of these three areas related to the context of the study and the problem that the study seeks to understand – how to promote and sustain pedagogies of care and reconciliation in secondary schools.

The conceptual framework defines the constructs for this study: (1) secondary education, (2) pedagogies of care and reconciliation and (3) sustainability of school change. It further suggests theoretical connections offering a clear and carefully constructed foundation for both the methodology of the study and the discussion of the research findings.

The chapter is organised into three sections.

The first section defines the notion of secondary education and conceptualises current fundamental challenges in secondary education.

The second section outlines existing scholarly discourse related to pedagogies of care as conceptualised within a humanising approach to education. While different approaches and policies have been proposed in response to secondary school challenges, the “twin bodies” of pedagogies of care and restorative practices have been identified as an alternative to the mechanical and depersonalised structure that dominates today. However, pedagogies of care and restorative practices are not often applied to secondary school contexts and yet, the persistent challenges in this school sector suggest the need to explore the possibilities of implementing them.

The third section examines the implementation of school change as described in previous research and highlights the factors that have been identified as supporting sustained, whole-school cultural change.

2.1 Secondary education

What is meant by secondary education? And, how do educationalists conceptualise the fundamental challenges of secondary education? The first part of this section defines secondary education and then presents a focused conceptualisation of its main challenges.

2.1.1 Defining secondary education

International organisations (UNESCO, 2007; World Bank, 2005) have summarised definitions and organisational structures of secondary education across regions of the world. For example, the World Bank (2005) proposes that most countries organise the structure of education systems into primary, lower secondary, upper secondary and tertiary education. Each of these levels in the educational system has a corresponding age. They explain that primary school in most countries begins between 5 and 7 years of age, lower secondary between 10 and 14, and upper secondary between 14 and 16. According to the World Bank, in most countries lower secondary is mandatory but not upper secondary. Furthermore, a comprehensive definition of secondary education includes general and vocational education, implying that the school system “provides opportunities for specialization” (p. 5). The difference between general and vocational secondary education, however, is disappearing in some countries, while “in many developing countries the bifurcation is entrenched” (p. 5).

A complementary definition of secondary education arises from considering whether or not secondary education is “basic education” (UNESCO, 2007). UNESCO suggests that attempts have been made 1990 (World Conference on Education for All, 1990) to define what basic education is and what are the appropriate contents to that concept. According to UNESCO, states around the world debate whether secondary education is part of basic education, which is conceptualised as, “the broad pool of knowledge that everyone, children, youth and adults alike are entitled to, at any stage of their lives, as a right” (p. 7). At the time of UNESCO’S publication of the *Operational definition of basic education, thematic framework* (UNESCO, 2007) most of the documents reviewed – policy texts, goals set at international conferences, international legal text and normative instruments – suggest that lower secondary education together with primary education should be part of basic education, while upper secondary education should “arrange for a variety of individual paths through schooling, without ever closing the door on the possibility of a subsequent return to the education system” (UNESCO, 1996, as cited in UNESCO, 2007. p. 8). How to “arrange” for diverse individual paths appeared to be the “key principle” (UNESCO, 2007, p. 8) in regards to upper secondary education.

The idea of secondary education providing “paths” is connected to the conceptualisation of secondary education as a transition level (Macedo & Katzkowicz, 2002, p. 17). Macedo and Katzkowicz argue that conceptualising secondary education as a transition level implies that in some countries secondary education policies are clustered with primary or tertiary education policies. The World Bank groups secondary education policies with primary education and/or tertiary education policies (2005, p. 5). Macedo and Katzkowicz (2002) contend that dealing with secondary education at the policy level has an impact on the institutional culture, content and structure of secondary education. Furthermore, they describe “una situación de ambigüedad y disfuncionalidad de sus propuestas curriculares” (p. 17) (a situation of ambiguity and dysfunction of [secondary education] normative proposals).

In summary, it appears that a precise definition of secondary education has proven to be elusive. In general terms, governments and international organisations define secondary education as one of the phases of the formal education system, following primary education and preceding tertiary education. Policy definitions of secondary education are associated with students’ ages and whether it is compulsory or not. In addition, a common definition of secondary education seems to be associated with the extent of its specialisation within curriculum areas.

While the term, secondary education, will be used throughout this thesis to represent the section of formal education as described above, my research interest led me to consider a specific grade/age combination; specifically the last two years of secondary education and students aged 16–17 years old. I chose this option because the same definition of secondary education as a transition level without a purpose of its own led to problematic situations, as I sought to frame in the next sections. One of the main problems was that, in practice secondary schools’ curriculum and assessment are geared towards preparing youth for the job market or tertiary studies, instead of prioritising the personal formation of secondary school students.

2.1.2 Conceptualising secondary education challenges

A range of educationalists and international organisations argue that secondary education is confronting a worldwide “crisis of legitimacy” (World Bank, 2005) where there is a constant trend of student estrangement (Gill & Thomson, 2012), disengagement (Finn & Kasza, 2009) and abandonment (Rico & Trucco, 2014; Vezzali, 2016). While these three concepts (estrangement, disengagement and abandonment) have a unique meaning of their own, their underlying components connect them in ways that illuminate deeper tensions and dilemmas in secondary education.

Gill and Thomson (2012) used the phrase "estrangement or disengagement" (p. 254) to describe young people's feelings about their experience in secondary education. Although Gill and Thomson use these terms as equivalents, each term has a particular meaning. Estrangement connotes 'disaffection' and is used in contexts such as family relationships to indicate emotional distancing or loss of communication (Agllias, 2013). Gill and Thomson used the term "estrangement" within their qualitative enquiry with secondary school students in England, to signify young people's feelings of emotional distancing in secondary school. They argued that, in general, most of the secondary school students interviewed (aged 14–16) felt that the institutions they were in "were very impersonal ... they felt they were not listened to, or respected for their opinions" (p. 239). Therefore, their use of the concept "estrangement" refers to students' subjective experiences and not to students leaving the school.

On the other hand, a more colloquial, common-use definition of disengagement is "withdrawal" as used, for example, in technological or military context. In the educational context, however, the notion of disengagement has been extended and refined to describe particular and current trends in secondary education (Finn & Kasza, 2009; Wylie, 2009). Finn and Kasza (2009) define disengagement as "the failure to develop a sense of school membership, failure to participate actively in class and school activities or failure to become cognitively involved in learning" (p. 8). This definition is limited to a cognitive dimension of a more complex phenomenon. Arguably, school disengagement entails not only cognitive, but also emotional, sociocultural and pedagogical dimensions as well.

A third concept used in the literature is "school abandonment", also referred to as school early leaving or school dropout. School abandonment appears to be the exacerbation of previous situations of disengagement. Finn and Kasza (2009) contend that there are "different degrees of disengagement ... the extreme of disengagement is leaving school without graduating (dropping out) thus severing connections with school, teachers and activities that support learning" (p. 8). The idea that disengagement can vary in intensity, occurring in "different degrees", is further expanded by Christenson (2009) who argues that the dyad engagement/disengagement is "the primary theoretical model for understanding dropout" (p. 36) and such an understanding is "the bottom line in interventions to promote school completion" (p. 36). Christenson's statement seems to suggest that in order to deal with disengagement one must understand that there might be deeper and connected causes. Ultimately, leaving school before completion of the legally established cycle is "a problem, both for individuals and society" (OECD, 2014, p. 56).

In the literature on secondary education in Latin America, early leaving from school is referred to as of abandonment or desertion (Bravslasky, 2001; Rico & Trucco, 2014). Rico and Trucco (2014) argue that in secondary education across Latin America, “el abandono temprano y el rezago se mantienen como los principales desafíos de la región” (p. 49) (early abandonment and educational lagging remain the main challenges in the region). Vezzali (2016) proposes that early abandonment should be analysed as a phenomenon resulting from the combination of economic, sociocultural, pedagogic and organisational factors. Vezzali, and Rico and Trucco concur that these factors and barriers mix in different ways to explain school abandonment in Latin America.

In Aotearoa New Zealand, both educationalists and government use a particular lexicon regarding secondary school engagement. This lexicon is different from Latin America, although some underlying concepts are similar. Darr (2009) explains that in Aotearoa New Zealand there is a growing agreement on the idea that engagement focuses on, “students’ overall perceptions of their connection with school and involvement in the learning” (p. 88). He suggests that educationalists in Aotearoa New Zealand have sought to conceptualise the term ‘engagement’ in a broad way rather than restricted to “a set of academic behaviours” (p. 88). The levels of engagement in Aotearoa New Zealand, however, have been observed as declining after year 11 of secondary schooling (equivalent to 16 years of age). Moreover, government data seem to indicate that “retention of secondary school students” – the proportion of students who continue to attend school beyond the minimum school leaving age – is associated with the concept of engagement. The Ministry of Education (Ministry of Education, 2008, Section: Comparing school retention measures, 2007) reported that as of 2007, 91 percent of 16 year-old students stayed at school, compared to 58 percent of 17 year-olds and 24 percent of 18 year-olds. Despite a positive recovery trend in the last ten years, the latest report published by the Ministry of Education (2017b) indicates that, 83 percent of students stayed at school to the age of 17.

Therefore, estrangement, disengagement and abandonment are three different but interconnected challenges in secondary education. At the root of these challenges there seems to exist a lack of meaning and connectedness in secondary school experiences for young people (Levinson, 2012; Tenti, 2012). In this context, scholars, educationalists and policy makers are concerned about the need to revise both the purpose and organisation of secondary education. The following sections examine literature published in the last 15 years that analyse secondary education challenges and its imminent transition to a renewed purpose, functioning and structure.

2.1.2.1 *Multiple and ambiguous purposes*

What is the meaning and the purpose of secondary education? There appears to be an increased agreement among educators and policy analysts that there are ambiguous (Levinson, 2012) and even conflicting purposes for secondary education (World Bank, 2005). Other scholars contend that secondary education faces “an excess of demands” (Tedesco & Lopez, 2013, p. 11). Each of these interpretations needs a separate analysis; they all appear to suggest the need to clarify the priorities of secondary education in contemporary times.

Levinson (2012) argues that a common understanding of secondary education is that of being the last stage of formal education for young people who enter the labour market or being the link between secondary education and tertiary education. He contends that the purpose of secondary education is seen differently by those who agree with preparing students for participating in the economy, and those who agree with preparing students for higher education. Furthermore, Levinson claims that there is no intrinsic opposition between these two purposes, and yet they represent different approaches that have been historically transferred among teachers. Levinson maintains that in order to resolve the current ambiguity of purposes of secondary education it is necessary to prioritise what he terms: “formación integral para ejercer una ciudadanía democrática (p. 84) (holistic education for enacting a democratic citizenship). Such holistic education will focus on developing the knowledge, skills and dispositions for all students to reach their highest potential as members of the local, national and global community. At the same time, such education, “puede superar la engañosa división que se da entre el aprendizaje vocacional y el aprendizaje humanístico avanzado” (p. 84) (might overcome the misleading division between vocational learning and advanced humanistic learning).

On the other hand, the World Bank (2005) termed the current conflicting goals of secondary education as a “policy paradox” (p. 14). They described the situation of secondary education as presently affected by an “intrinsic duality” (p. 14) that makes it at once:

- terminal and preparatory;
- compulsory and post-compulsory;
- uniform and diverse;
- meritocratic and compensatory;
- geared to serving both individual needs and interests, and societal and labour market needs;
- involved in integrating students and offsetting disadvantages and, within the same institution, in selecting and screening students according to academic ability; and

- charged with offering a common curriculum for all students and a specialised curriculum for some.

In view of the alleged policy paradox, the World Bank (2005) proposes that developing countries and transition economies adapt their secondary education system to the socioeconomic challenges presented by globalisation and the knowledge-based economy, that is, a technology-intensive and highly competitive labour market.

Tedesco and Lopez (2013) describe the current necessity to address conflicting goals in secondary education policy as an “excess of demands” (p. 11). They suggest that efforts to expand secondary school enrolments have been successful in most countries. However, not every education system is currently able to provide universal access (OECD, 2014, 2016). Both access and successful completion of upper secondary programmes are critical for addressing equity issues, but both access and completion rates vary widely among and within countries. Tedesco and Lopez (2013) contend that profound changes in the traditional ways of secondary schooling are needed to reach ethnic minorities, rural populations and underprivileged communities. Moreover, they claim that increasing enrolment rates is likely to raise conflicts over available resources. They further argue that the dilemmas and tensions arising from these conflicting policy goals are settled in favour of the social sectors that have greater political representation. In this context, the need to give greater attention to the interests and needs of young people becomes apparent.

Summarising the discussion above, educationalists and policy makers seem to agree on the need to clarify the priorities of secondary education. Educationalists, such as Levinson (2012), and Gill and Thomson (2012) argue that the primary purpose of secondary education should be the personal formation of young students. Founded on ethnographic studies of juvenile schooling experience in Mexico, Levinson (2012) contends that there are three types of motivation for youth to attend secondary school: (1) structural motivations, related to expectations about the socioeconomic structure; (2) situational motivations, related to socialising and connecting to peers; and (3) existential motivations, related to: “el goce y el ímpetu de apropiarse del conocimiento escolar para crecer en lo personal y resolver problemas existenciales” (p. 101) (the joy and drive to appropriate school knowledge in order to grow as human beings and solve existential problems). He argues that secondary education should be more sensitive to young people’s existential motivations to attend school.

Similarly, founded on qualitative research of secondary schools in England, Gill and Thomson (2012) maintain that secondary education must “highlight the focus as the cultivation of human/humanae

qualities or virtues” (p. 149). They envision a “human-centred education” (p. 149) as the type of education that can “integrate the overly knowledge-based and skill-intense system of schooling with an education that has the unfolding of the child’s natural attributes at its core” (p. 149). Gill and Thomson argue that the state education system can become a “huge social machine tuned for better national economic performance with pre-set targets and pre-packed educational goals” (p. vii), while there are a few alternative schools that prioritise humanistic purposes and impart a holistic pedagogy. They contend that the differences between the modernised and depersonalised state system and alternative schools are more marked at the level of secondary education where the focus is on “grades, and public examinations” and preparing young people “for the rigours of the work-force and market place” (p. viii). Gill and Thomson suggest that such ideas prevailing in policy and public opinion make it difficult for secondary schools to assume an “alternative ethos in day-to-day teaching and learning” (p. viii). They argue, nevertheless, that young people expect a more personalised schooling experience where relationships are emphasised.

Other scholars (Nieto Angel, 2012; Rico & Trucco, 2014; Schultz, Ainley, Fraillon, Kerr, & Losito, 2010) also suggest the need to revise the meaning and purpose of secondary education where relationships and interconnectedness are prioritised. A study for the Colombian Ministry of Education between 2011 and 2013 (Nieto Angel, 2012) revealed students’ expectations to gain self-knowledge and “learn about [them]selves, [their] strengths and weaknesses” (p. 42). Students’ testimonies in the Colombian study illustrate Levinson’s contention about the need to acknowledge students’ existential motivations. The Colombian study also revealed that a number of students were taking part in philanthropic activities and joined community service as volunteers. The author wondered if students’ involvement in their communities could be an indication of their interest and disposition for caring and connecting with others. The study concluded, however, that secondary education concentrates the attention on academic aspects to the detriment of social and emotional aspects.

Rico and Trucco’s (2014) analysis of the results of the “2009 International Civic and Citizenship Education Study” (ICCES) (Schultz et al., 2010) in Latin America resonates with the idea that young students could benefit from a relational-humanistic approach in secondary education. According to Rico and Trucco, the 2009 ICCES revealed that, while young students are not interested at all in traditional political parties (60 percent of students have no trust or very little trust in political parties), they are strong supporters of civic action, social movements, peaceful protest, community service, human rights promotion and environmental protection. With regard to attitudes, young Latin-American students have a strong regional identity, show empathy towards minorities and people in need, and are concerned about the construction of fair, inclusive and democratic societies. On the

basis of ICCES findings, Rico and Trucco suggest that, “there is a potential for positive civic attitude” (p. 25) in young students that secondary schools are not capitalising on.

2.1.2.2 Mechanical and depersonalised functioning

While a number of researchers and academics interrogate the meaning and purposes of secondary education and urge the need for a sociopolitical definition where young people’s needs are clearly acknowledged, others have deplored secondary education mechanical and depersonalised functioning (Gill & Thomson, 2012; Valenzuela, 1999). From this perspective, Noguera (2008) argues that secondary school organisation and structure remain "trapped" (p. 61) in traditions of fragmented knowledge and bureaucratic authority which “had long outlived their purpose” (p. 61).

An economic vision of education appears to be related to the mechanical operation and depersonalised atmosphere that prevail in high schools (Tedesco & Lopez, 2013). There also seems to be a widening gap between the cultures of students and teachers (Bravslasky, 2001; Levinson, 2012) that suggests distancing understandings and experiences of school life, which translate into how school discipline is understood and managed. Students’ uniqueness and singularity are scarcely recognised in the way most high schools operate today. Gill and Thomson (2012) contend that students “feel that they were part of a mechanical and impersonal system that did not care for them as individuals or even regard them as such” (p. 254). Noguera (2008) pointed out that the “inability to provide a personalised learning environment for students” (p. 62) is linked to the spreading of large comprehensive high schools inspired by a “factory model of education” (p. 62). According to Noguera, such a factory model includes:

- Hierarchical management structures;
- Bureaucratic division of labour; and
- Control system governed by bells and arcane rules and procedures.

The difficulty of substantially modifying this managerial model reveals an unbearable inertia in secondary schools that Valenzuela (1999) describes as the expression of “systemic problems” (p. 58) that weaken or nullify the possibilities of obtaining the expected results from programmatic and administrative changes that have been advised to improve secondary school operations. Systemic problems are manifested as “ineffective leadership, conflict between teachers and counsellors, distance from the surrounding community” (p. 58). According to Valenzuela, at the base of this systemic crisis there are divergent meanings that teachers and students attribute to the school experience and the rewards they expect from school work. Valenzuela describes the implications of

the “competing definitions about caring in high school” (p. 61) as a major sociopolitical issue in secondary schools in the USA.

The apparent disconnection between the competing meanings that teachers and students attribute to school experience could be related to an increased internal diversity within secondary schools brought about by a massive expansion of enrolments (Tedesco & Lopez, 2013, p. 23). Apparently, these expansions in enrolments have not been accompanied by a clearer inclusion of cultural constructs and cultural approaches in the secondary school curriculum (Bravslasky, 2001). Tedesco and Lopez argue that certain traditional elements of school culture have lost importance in relation to an emergent diversity of youth cultures. While central elements of the traditional school culture, such as “el predominio de la lectura, la valorización del conocimiento y del trabajo sistemático, la postergación de satisfacciones y la valorización del pasado como patrimonio a transmitir y del futuro como proyecto para el cual es preciso formarse” (p. 23) (the prevalence of reading, the value of knowledge and systematic work, the postponement of needs, the value of the past as patrimony to transmit and the value of the future as a worthy education-based project), other fundamental features of youth cultures predominate. For example, they note:

La importancia del cuerpo, de la música de algunas formas personalizadas de religión, el predominio de la imagen, la empatía con la utilización de las nuevas tecnologías (no necesariamente su comprensión interna), la importancia fundamental de la afectividad como dimensión de las relaciones sociales y el predominio del presente como dimensión temporal dominante. (p. 23)

(The importance of body, of music, of some personalised forms of religion, incidence of image, empathy with new technologies, the fundamental importance of affectivity as a key dimension of social relationships and the predominance of the present in temporal dimensions.)

Levinson (2012) conceptualised students’ culture as “marcos y recursos comunicativos” (p. 90) (frameworks and communicative resources), which students co-construct and are able to understand within and across schools. According to Levinson, a moral discourse is embedded within students’ culture which remains alien to teachers’ culture in secondary schools. He describes salient aspects of such culture in three domains:

- Están contra el “despotismo” y la imposición; a favor de la humildad y el respeto mutuo, la negociación de reglas y responsabilidades

- Están contra el favoritismo y la arbitrariedad; a favor de un trato justo e igual, una muestra de justicia y transparencia; y
- Están contra la formalidad y el distanciamiento; a favor de un acercamiento basado en el interés del maestro de conocer algo sobre lo que están viviendo los alumnos dentro y fuera de la escuela, y una muestra de vulnerabilidad y honestidad. (p. 92)
- (Against "despotism" and imposition; in favour of humility and mutual respect, negotiation of rules and responsibilities;
- Against favouritism and arbitrariness; in favour of fair and equal treatment, an example of justice and transparency; and
- Against formality and distancing; in favour of an approach based on the teacher's interest in knowing something about what students are experiencing in and out of school, and demonstrations of vulnerability and honesty.)

Central aspects of traditional secondary schools seem to have lost importance while aspects relative to culture, emotionality, relationships and spirituality seem to be emerging (p. 23). Similarly, Tedesco and Lopez suggest that such a dynamic, however, appears to be connected with negative perceptions about young people's behaviour, which are "particularmente homogénea entre los profesores" (Tedesco & Lopez, 2013, p. 25) (particularly homogeneous among teachers). It is for such a reason that Levinson (2012) suggests that secondary school teachers need to relate to the "formas simbólicas y expectativas" (p. 92) (symbolic forms and expectations) of students' cultures. Ultimately, it seems that Levinson suggests the need to develop a different type of student-teacher relationship where aspects related to the students' existential world are known and acknowledged; specifically, identity, belonging and motivations.

2.1.2.3 *Student-teacher relationships in secondary schools*

Valenzuela (1999) describes the high school environment as populated by students who walk "vacillating between displays of aggressiveness and indifference" (p. 32). She argues that, "school officials see helpless, disengaged individuals who act out of defiance though their strut-and-swagger attitude towards school" (p. 32). However, she also contends that, "beneath that façade are youth who seek unconditional acceptance and caring relationships as the fundament of the teaching-learning exchange" (p. 32). Valenzuela's description of young people feeling that school lacks connectedness for them resonates with Gill and Thomson's (2012) contention that feelings of estrangement seem to be the "deeper root" of what is otherwise perceived by teachers and school administrators as boredom and lack of interest in school activities. From their interviews with students, Gill and Thomson

noted that students reiterated “the desire to be treated as individuals” (p. 254) and “stressed the importance of relationships” (p. 254).

Finn and Kasza (2009) also reported students’ expectations to be acknowledged and treated as unique individuals. These researchers argue that the conditions that produce feelings of anonymity are critical factors that may contribute to students’ disengagement in USA high schools. Furthermore, they suggest that increasing personal contact between students, administrators and counsellors must replace the current “paucity” (p. 18) of such interactions.

In Aotearoa New Zealand, where adolescents have the highest suicide rate in OECD countries (Gluckman, 2011, p. 8), the *Youth 2000 Survey Series* found that high school students with mental health problems got the support they needed not so much from doctors, but from supportive adults, including teachers with whom they had good relationships. Drawing from those findings, Boyd and Williams (2017) concluded that secondary schools and teachers have a vital role in fostering caring and supportive relationships with 15–18 year-old students. They suggested that “positive and trusting relationships” (p. 33) with teachers and other adults are “protective factors” (p. 33) in the school environment. In contrast, “inconsistent or punitive school discipline systems that are seen as unfair by young people” (p. 43) are a risk factor that can contribute to early school leaving and poorer health and education outcomes. Another study from Aotearoa New Zealand (Education Review Office, 2014) concludes that, “relationships focused on the wellbeing of each student” (p. 1) are central to achieving positive attendance and learning outcomes among low-income secondary schools.

Relationship building between teachers and students is a required action in secondary school environments dominated by anonymity and estrangement. Noguera (2008) maintains that student-teacher relationships are the most significant difference that students perceive between large depersonalised high schools and small schools, “where they would be excited to learn” (p. 64). However, Noguera also noted that relationship building emerged as a critical but unknown skill among teachers and students in high schools.

Lack of coherence across education sectors

The ability to build, maintain and repair personal relationships in schools is a skill that cannot be taken for granted in secondary education. Furthermore, there seems to be a lack of coherence across the education sector with regard to the nature of student-teacher relationships (Chouinard et al., 2017; Lester & Cross, 2015). In Perú and Aotearoa New Zealand, for example, the language used in the curricula of primary education focuses on relationships and teaching the whole-child. This contrasts

with the language used in the curricula of secondary education which focuses on gaining qualifications for the workplace and tertiary studies. These differences in language and approach appear to reveal a lack of coherence across the education systems.

The New Zealand Curriculum (Ministry of Education, 2007) specifies the vision, principles, values, key competences and learning areas for all school levels (primary and secondary). Nevertheless, regarding the design and review of school curriculum pathways, a change in language and approach between primary and secondary schools is noticeable.

The New Zealand curriculum for primary education (years 1–6) expects that primary schools help the transition from early childhood when the school:

- fosters a child's relationships with teachers and other children and affirms their identity;
- builds on the learning experiences that the child brings with them;
- considers the child's whole experience of school; and
- is welcoming of family and whānau (p.41).

This language and approach continues with the transition to years 7–10, when “positive relationships with adults” (Ministry of Education, 2007, p. 41) are of particular importance. However, describing the transition to years 11–13 (upper secondary education), the language and approach of the curriculum changes; there are no references to the importance of student-teacher relationships, the affirmation of students’ individual and social identity, or the holistic education approach. Although the New Zealand Ministry of Education states that the education “journey from early childhood through to secondary school” should provide “a clear sense of continuity and direction” (Ministry of Education, 2007, p. 41), the change of approach might entail rupture rather than continuity. A shift from relationships-based education in primary schools to qualifications-based education in secondary schools might jeopardise the intention to create sound connections across the school system.

Similar to the New Zealand Curriculum, the Peruvian Curriculum (Ministerio de Educación, 2016a) guides basic education (primary and secondary) with a common and integrative vision defining key competences, cross-curricular approaches and a graduation profile. Moreover, the Peruvian Curriculum, like the New Zealand Curriculum, aims for continuity and progressivity from educación inicial (early childhood) through to educación secundaria (secondary education). However, the implementation of these objectives of continuity and progress faces the challenges of the different curriculum subjects, school organisation, teaching styles and student-teacher relationships (Ames & Rojas, 2011). Ames and Rojas found the transition between primary and secondary schools in Perú is

perceived by children as “nostalgia for the more personal environment,” (p. 51) which they experienced in primary school. According to Ames and Rojas, some children feel insecurity and confusion, while others experience the transition as an opportunity to enjoy greater autonomy and progress in their educational pathways. In addition, they find that family and social expectations about secondary education have an impact on the primary to secondary school transition. Seemingly, family and society expectations are that secondary school prepares young people to become a university graduate and later on, employed.

2.1.3 Summary

In the first part of this chapter, I defined secondary education and how educationalists have conceptualised secondary education’s most critical challenges. I explained my rationale in defining secondary education based on students’ ages instead of using descriptors, such as ‘intermediate level’ or ‘transition level’. Literature presenting the challenges of secondary school disengagement and abandonment was curated, as well as literature discussing apparent different views of what should be the social role and philosophical underpinnings of secondary education. It seems that different philosophical and political approaches to secondary schooling are connected with ambiguity in current secondary education policies and regulations. Moreover, it appears that the personal formation of youth must be prioritised in the discourses and practices in secondary school. Eventually, a more personal operation of secondary schools, where relationships are prioritised, could alleviate persistent trends of school disengagement and abandonment.

The next section of this chapter will outline scholarly work on the concepts of an ethic of care, pedagogies of care, and restorative practice. Reconciliation and restoration, pedagogies of care and restorative practices are founded on the values and constructs of an ethic of care and are aimed at responding to the need for sound relationships in secondary schools, while their humanistic orientation encourages schools to prioritise the whole student.

2.2 Pedagogies of care and reconciliation

The term, ‘pedagogy of care and reconciliation’ embodies a number of concepts and its meaning has been broadened in recent years. For example, the terms ‘pedagogies of care’ and ‘pedagogies of caring’ have been used in early childhood education (Ritchie, 2010), secondary education (Antrop-Gonzales & De Jesus, 2006), the education of educators (Nicol, Novakowski, Ghaleb, & Beairisto, 2010), and undergraduate tertiary education (Thompson, 1995).

Furthermore, Ritchie (2013) has studied the context of early childhood education in Aotearoa New Zealand and proposes the term “pedagogies of care and affect” (p.395) to define teachers promoting an “ethic of biocentric relationality” (p.395), which according to Ritchie, is inspired by Indigenous worldviews. Antrop-Gonzales and De Jesus (2006) examine the context of secondary education that serves Latino and Hispanic communities in the USA and suggest the term 'pedagogies of caring' to define the teaching they observed in small culturally-situated schools. They define these schools as having a culture of high academic expectations merged with high-quality interpersonal relationships between students and teachers. Antrop-Gonzales and De Jesus, nevertheless, argue that ‘caring’, “is an ambiguous term that means different things to different theorists and is often interpreted through culturally, racially and gender biased lenses” (p. 411). Nicol et al. (2010) examine pedagogies of care and inquiry in connection with pre-service mathematics teacher education. Based on Noddings’s theorisation, they suggest that a pedagogy of care is the “teaching inspired by an ethic of care” (p. 235). The idea of pedagogy inspired by the ethic of care is also advocated by Thompson (1995), who suggests that pedagogies of care would encourage “three essential activities” of care (p. 129); attentiveness, empathy and responsiveness. According to Thompson, pedagogies of care both “reassure and challenge students” (p. 129) to learn to care about “all diverse others” (p. 129).

Eventually, the concepts of ‘pedagogy of care’, ‘pedagogies of care’, and ‘pedagogies of caring’ branch out from the ethic of care being the common centre. In advocating for an ethic of care in education, Noddings (2005) argues that schools should provide opportunities for young people to learn to care for themselves, care for others and care for nature. However, this requires an understanding that human interactions can create care-less situations, breaches and misunderstandings, which affect the dignity of people (Fundación para la Reconciliación, 2012). Therefore, forgiveness and reconciliation (Botcharova, 2007; Narváez, 2009) together with a restoration of dignity are needed as key strategies within an ethic of care. Reconciliative or restorative practices teach young people how to restore relationships that have been affected by conflicts, and teachers how to embrace alternative inclusive approaches to punitive solutions (Cavanagh, 2009; Margrain & Macfarlane, 2011). However, before further discussion of an ethic of care in education, it is essential to understand what an ethic of care means.

2.2.1 Origin and characteristics of an ethic of care

An ethic of care has been conceptualised as an ethic of responsibility (Gilligan, 1982), an ethic of relationships (Noddings, 1984) and a “*nuevo paradigma civilizatorio*” (new civilisational paradigm) (Boff, 2010a). Furthermore, others have also noted that care is a central value of an indigenous

worldview in many cultures (A. H. Macfarlane, 2004; Ritchie, 2010). In the last three decades, however, an ethic of care has also been seen as foundational to theory and practice in education, health (Watson, 1985) and the environment (Leff, 2014). In this study, the focus is on pedagogy and how an ethic of care is relevant to secondary education.

An ethic of care is based on the idea of nurturing relationships, which is also an ancient value central to Indigenous cultures worldwide. For example, the Andino-Inka culture in Perú respected values considered fundamental for personal and social wellbeing; such as *ayni* (solidarity), *makipurarina* (reciprocity) and *mink'a* (collaborative association) (Kowii, 2015). In a very different region of the world, Aotearoa New Zealand, Māori worldview teaches similar values: kotahitanga (seeking collaboration) and manaakitanga (caring that pervades) (A. H. Macfarlane, 2007). Ritchie (2010) contends that:

In Te Ao Māori (the Māori world) there is a high value placed upon manaakitanga (caring for the others), a core value within kaupapa Māori (Māori philosophy) central to which is 'nurturing relationships, looking after people and being very careful about how others are treated'. (p. 4)

Ritchie (2010) explains that "implicit in the structure the word manaakitanga is reciprocity" (p. 4) and states that manaakitanga is an expression of interconnectivity and relationality which are inherent values in the Māori worldview. Similarly, Macfarlane (2004) refers to manaakitanga as "the ethic of caring" (p. 105). Macfarlane and Margrain (2011) argue that culturally responsive approaches reflecting an ethic of care have been evident in the history of diverse cultures, and claim the historical and cultural influences of indigenous concepts in contemporary education theories. Therefore, it appears that recognising the historical and cultural origins of the ethic of care is a necessary step for contextualising contemporary scholarly discourse on this topic. Such is the focus of the following sections.

According to Comins (2008), the concept of 'ethics of care' appeared firstly in the work of Carol Gilligan in 1982 who distinguished an 'ethic of care' from an 'ethic of justice'. Comins argues that Gilligan's comparison of these two forms of moral reasoning is a valid explanatory resource that amplifies and improves existing ideas of moral development. Moreover, Gilligan's conceptualisation of a "morality of responsibility" central to an ethic of care, and a "morality of rights" central to an ethic of justice, emerged from her listening to human experience "in a different voice" (Gilligan, 2003, p. ix). Gilligan used the term of "a different voice" meaning the voices of women that did not fit with the predominant moral development theories of the time. According to Gilligan, the voices of women contested the predominant moral development theories.

Comins maintains that a different ethic suggests different priorities and ways of seeing the world. She argues that, “la ética del cuidado enfatiza las responsabilidades que se dan a partir de las relaciones y los vínculos interpersonales que se dan entre los seres humanos” (p. 16) (an ethic of care emphasises responsibilities that arise from relationships and interpersonal bonds that occur between human beings), while an ethic of justice “agudiza la importancia del razonamiento abstracto, imparcial y universal, pero descuida la vulnerabilidad de los sujetos reales, las circunstancias concretas y las necesidades específicas de las personas en sus situaciones reales” (p. 18) (emphasises the importance of abstract, impartial and universal reasoning, but neglects the vulnerability of real subjects, the concrete circumstances and the specific needs of people).

Comins (2008) contends that an ethic of justice and an ethic of care are not ontologically dichotomous (Table 1) but serve to interpret perspectives of self and the world that have been obscured by “the sexual division of labour and the acute division between the public and the private that exists in the social world in which we live” (p. 15). Comins argues that Gilligan’s theorising of an ethic of care illuminates other ways of understanding difference, including gender and cultural differences. Ultimately, acknowledging the legitimacy of different moral responses to human interactions is a more inclusive approach to engage with and understand the historical experiences of discriminated social and cultural minorities.

Table 1. Characteristics of ethics of care and ethics of justice.

View	Ethics of care	Ethics of justice
Worldview	Arises from responsibilities	Arises from rights
View of self as a moral agent	Connected, bonding	Separate, individual

(from Comins, I. (2008). La ética del cuidado y la construcción de la paz. p. 16)

Gilligan (2003) explains that the emergence of an ethic of care grounded in the inclusion of female voices denotes a deep turn in contemporary political and educational discourse. According to Gilligan, women’s voices in the study of morality dispute “historically grounded” (p. xiv) values in American society, such as “separation, independence and autonomy,” (p. xiv) which reflect a particular way of understanding the world. However, those values “within psychology and the larger society have been taken as facts” (p. xv). Listening in a different voice implies the recognition of a whole different set of

values around relationships, connectedness and responsibility. As Gilligan contends, “in a world that [is] preoccupied with separation and obsessed with creating and maintaining boundaries,” (p. xiv) a renewed emphasis on “maintaining relational order and connection” (p. xiv) implies new ways of thinking and new ways of living.

Gilligan (2003) affirms that her interest in exploring “voice and relationships” (p. xiii) represents an “attempt to turn the tide of moral discussion from questions of how to achieve objectivity and detachment to how to engage responsibly and with care” (p. xix). She argues that although her theorising is grounded on listening to female voices, a broader message emerges that refers to empathy and connection as deep human experiences. Noddings (2013) faced a similar conceptual challenge in her theorising about an ethic of care. Though Noddings (1984) conceptualised an ethic of care as “a feminine approach,” (p. xxiv) this choice was intended to “direct attention to a mode of experience not to an essential characteristic of women” (p. xxiv).

For Noddings (2005), an ethic of care “is an ethic of relation” (p. 21) and “*a caring relation* is, in its most basic form, a connection or encounter between two human beings – a carer and a recipient of care, or cared-for” (p. 15). The principal attributes in the one caring are engrossment and motivational displacement, which Noddings (2013) termed “states of consciousness” (p. 33). These attributes are openness to receive the other in his or her particular circumstances, and moving one’s perspective into the other’s frame of reference. Likewise, receptivity and reciprocity are the fundamental qualities of the cared-for. Noddings (2005) argues that a caring relationship is only “completed” when “the cared-for receives the caring and shows that it has been received” (p. 16).

According to Gilligan (1982) and Noddings (Noddings, 1984, 1992), the study of ethics has been grounded in a classical approach where moral behaviour is understood to be based on logical reasoning. However, an ethic of care poses an alternative approach within the relational and affective realm, indicating that ethic of care behaviour is a response to the longing to care, and be cared for. Noddings (1984) argues that relations are ontological to human existence, and to care means to be able to immerse totally into the needs of the other and respond accordingly. Moreover, attention to feelings and sensitivity is paramount for an ethic of care.

Accentuating the emotional and sensitive aspects of the human condition represents “un cambio de paradigma civilizatorio” (a change of civilizational paradigm) (Boff, 2010a, p. 31). Boff argues that an ethic of care requires a change in paradigm with “nueva óptica que origina una nueva ética, una nueva actitud, nuevos comportamientos, una nueva relación con la Tierra” (p. 22) (new optics which give origin to new attitudes, new behaviours and new relationships with the Earth) based on an increased

awareness of our being "eco-inter-dependientes" (eco-inter-dependancy) (p. 26). An ethic of care entails a new vision and new values that should guide individual and social behaviour, albeit deeply rooted in Indigenous worldviews (Boff, 2014). According to Boff (2010a), the values of an ethic of care include solidarity, responsibility, humility, renewed awareness of humanity as part of the planetary life system, recognition of the diversity of life and commitment to social justice. Mutuality and non-aggressiveness represent core values that allow sustainability on the planet for future generations. Boff (2010b) further insists that living according to an ethic of care represents a "form of humanism" (para.9) that opposes domination and replaces it with consideration and responsibility.

These theories of care offered by Noddings (1984, 1992, 2005, 2013), Boff (2010a, 2010b), Comins (2008) and Gilligan (1982, 2003) connect diverse fields of enquiry situated in Western social science traditions including philosophy, psychology and theology. However, the commonalities among them are evident. Also, as Macfarlane and Margrain (2011) and Ritchie (2010) point out, constructs integral to an Indigenous, Māori worldview, which encompass a sense of interdependence and interrelatedness, converge with these concepts about an ethic of care. Such convergence suggests a set of underlying principles of an ethic of care:

- Relationships are ontological to human existence;
- Care is an empathic human response in specific situations, where two key features reciprocity and motivational displacement; and
- An ethic of care supports a renewed type of humanism.

This set of principles of an ethic of care is far from being an exhaustive list of attributes. The idea of principles suggests commonalities, and at the same time, acknowledges the situated and culturally located nature of care and caring. Moreover, scholars who oppose a single, comprehensive definition of 'care' are making significant contributions to the current discussion of the concept. Warin and Gannerud (2014) maintain that, "care is an extremely broad concept and carries a range of meanings and values depending on context" (p. 194). Likewise, Kendrick (1994) contends that caring is "inevitably grounded not only in each person's but in every culture's own contextual experience of relationships" (p. 19). On the other hand, definitions of care which disregard context and culture, could become insufficient to explain the diversity of the uses of the concept in contexts, resulting in what Roberts (2010) calls a "color blind" (p. 449) conceptualisation of care.

Notwithstanding the depth and complexity of the concept, the few characteristics summarised above provide landmarks that allow for demarcating the territory of an ethic of care in education and pedagogy presented below which underpins this research study.

2.2.2 An ethic of care in education

A number of educationalists have foregrounded the need for an ethic of care in school contexts. Bingham and Sidorkin (2004) propose a theory for 'relational pedagogy' to inform educators wanting to practise the ideals of ethic of care, as exposed in an array of "theoretical constructs that take human relationships to be the primary building blocks of reality" (p. 1). They draw particularly on the work of Noddings believing, "she, along with a few others, has most explicitly created the tradition of concentrating on relations both in ethics and in educational theory" (p. 1). Glynn, Cavanagh, Macfarlane, and Macfarlane (2011) identified pedagogical principles that underpin teaching and learning strategies contributing to culturally safe and caring classrooms for minoritised students. Cavanagh, Vigil and Garcia (2014) propose a 'culture of care' to dismantle the school-to-prison pipeline affecting Latino/Hispanic students by introducing restorative practices into classrooms. Anthrop-Gonzalez and De Jesus (2006) studied pedagogies of caring in two small urban schools attended by Latino students in the USA and advanced a theory of 'critical care'. Monchinski (2010) argued that an ethic of care and critical pedagogies will bring about more democratic, participatory and egalitarian forms of life. Fundación para la Reconciliación (2014) argued that an ethic of care, complemented and strengthened by notions of forgiveness and reconciliation, provides a framework to revise school institutional culture and teacher education in a context of cultural marginalisation and political conflict. The work of these educationalists has informed the current discussion about how an ethic of care must become central to contemporary education.

Enactment of an ethic of care in schools implies a profound transformation for traditional Western education. Boff and Toro (2009) theorised that an ethic of care is a "new civilization paradigm" (p. 1) necessary to ensure sustainability of human life. According to Boff and Toro, education based on this paradigm might be called "Pedagogía Social Auto fundada en el Cuidado – PSAC" (p. 11) (Care Based Social Pedagogy), which requires a fundamental shift in the purpose of education from "el principio guerrero y dominador de la inteligencia, a entender y cultivar una inteligencia altruista y solidaria" (p. 6) (the warrior intellectual domination mode to nurturing altruistic and intelligence of solidarity). Similarly, Noddings (2005) argues that an ethic of care in the school demands an alternative vision to 'liberal education', which she describes as "a set of principles designed for general education rather than specific occupations or professions" (p. 28) traditionally considered at the college level as the

“proper education for gentleman and, more recently, gentlewomen” (p. 28). Noddings advocated for care, as “an alternative approach to education” (p. xxvii) involving a different purpose, different school organisation, diverse abilities to be learned by the students, and different teaching styles.

2.2.2.1 An ethic of care and the purpose of education

As stated above, Boff and Toro (2009) and Noddings (1984, 1992) argue that, in the light of an ethic of care, the purpose of education needs to be revised. According to Noddings (1984), the purpose of education should be to nurture students’ abilities to live together in a caring way with every “educational encounter” (p. 6) contributing to “the maintenance of conditions that will permit caring to flourish” (p. 5). This idea originates from Noddings’ (1984) contention that “relations are ontologically basic” (p. 4), meaning that we “recognize human encounter and affective response as a basic fact of human existence” (p. 4). Noddings (2013) contends that, although there is a natural inclination for caring relationships, instigating and maintaining an ethic of care necessitates a new form of education that prioritises students’ ethical and moral development, because the “best thinking” (p. 171) should be “at the service of the ethical affect” (p. 171). Noddings further argues that maintaining the dichotomy between moral and intellectual education is a “simplistic” solution, and instead suggests that prioritising moral education based on an ethic of care, “is a matter of emphasis and origin” (p. 171).

Drawing from Noddings’ theorisation, Sidorkin (2002) argues that an ethic of care revives the conversation about the purpose of education, which at times seems to have “died out without tangible results” (p. 3) in the “English speaking world” (p. 3). Sidorkin expands upon an ethic of care and argues that in education, “it is not enough to show how relations can be used to motivate children to learn ...” (p. 88) because “relations are even more important than learning itself” (p. 88).

The idea that the ultimate purpose of education is to nurture humane relationships is also central in Freire’s humanistic and liberatory discourse on education. Monchinski (2010) supports this view, arguing that “the moral vision underlying his [Freire’s] pedagogy is one of an ethic of care” (p. 10). Freire (1996b) argues for an “ontological vocation to be more fully human” (p. 55) and proposes a libertarian education at the service of humanisation. Against an extended type of “banking concept of education” described as, “an act of depositing, in which the students are the depositories and the teacher is the depositor”(p. 53), Freire suggests a libertarian education, characterised by an unequivocal commitment to *conscientização* (conscientization).

According to Freire (2000), *conscientização* in education implies an increased understanding of our interrelatedness, since “to be in the world necessarily implies being with the world and with others” (p. 33). Self-awareness together with “conscience about the world” (p. 34) entails an ethical responsibility to overcome oppression in its multivariate dimensions. Freire discusses the perennial nature of oppression and the consequent responsibility of educators to challenge oppressive contexts with a spirit of possibility and hope (Freire & Freire, 1994). Progressive educators acknowledge the realities of “historicity” (Freire, 2000, p. 31) and “unfinishedness” (Freire, 1998a, p. 51), involving a resolute determination to “participate in a constant movement of search, which in its very nature is an expression of hope” (p. 69). In other words, *conscientização* as the ultimate purpose of a humanistic education is not a one-day task, but requires an understanding of process and history. Freire uses the concept of “becoming” (1996b, p. 26) to explain the unending process of humanisation. It describes the idea of “a constant movement of search” (p. 69) for learning, understanding and intervening in the world with hope. It appears that, humanisation, according to Freire, is ultimately about the unfinished process of learning to relate to one’s self and others in conditions of freedom and equality.

Another interpretation of the need to revise the purpose of education emerges from a juxtaposition of the ideas of Biesta (2006), Freire (1996b) and Noddings (2005, 2013). According to Biesta (2006), an important counter current in educational thought and practice understands that,

The task and purpose of education is *not* understood in terms of discipline, socialization or moral training, that is in terms of insertion and adaptation, but it is focused on the cultivation of the human person ... the cultivation of the individual’s *humanity* (p. 2).

Biesta’s notion of education motivated by the idea to “make life more complete, more rounded, more perfect – and maybe even more human” (p. 2) resonates with Freire’s notion of humanisation. Grounded on the tradition of “*Bildung*”, Biesta echoes the central question about what constitutes an educated human being. According to Biesta, educational thinking should evolve from an interpretation of ‘*Bildung*’ as acquiring content towards an interpretation of ‘*Bildung*’ as the cultivation of self.

Biesta (2006) warns about a “rise in the concept of learning and the subsequent decline in the concept of education” (p. 15) and proposes a “new language of education” (p. 24) as a conceptual tool to rethink its purpose. By *rise* and *decline* here, Biesta means a course in contemporary societies driven by economic forces, rather than a fatal direction in history. This tendency of educators to be influenced by “economism and marketization” (Addison, 2012, p. 304) – which resonates with Freire’s (2000) warning about neoliberalism – is capable of being reversed so that a more authentic purpose of education is restored.

Like Freire (2002) and Noddings (2005), Biesta (2006) affirms the need for educators and society as a whole to renew reflection and dialogue about the purpose of education. Moreover, in connection with their theories, other educationalists have also suggested the need to revise current understandings of pedagogy based on the principles of an ethic of care.

2.2.2.2 *An ethic of care and pedagogy*

The emergence of an ethic of care represents a paradigm shift – a “certain paradigm crisis” (Sidorkin, 2000, p. 2) – with an opportunity to redefine the purpose of education and to redefine the essence of pedagogy (Addison, 2012; Sidorkin, 2000). Sidorkin argues that contemporary pedagogy has been theorised from a behavioural approach, whereas in the light of an ethic of care, pedagogy must be theorised from a relational approach. Sidorkin draws on Noddings’ idea that relationships are ontological to the human existence and he posits that pedagogy needs to be interpreted “against the more primary fact of human relations” (p. 1). Sidorkin argues that an ethic of care challenge “fundamental assumptions” (p. 1) about education theory and praxis.

The idea of rethinking the essence of pedagogy in the light of an ethic of care is also discussed by Addison (2012). He affirms that current pedagogy has been consumed by economic discourse and has lost its essence. He further contends that an ethic of care announces the “time to redefine educational practice to celebrate pedagogy and learning” (p. 303) and provides schools with “the opportunity to rediscover their pedagogical core” (p. 304).

The challenge to rethink the essence of pedagogy in the light of an ethic of care allows an opportunity to engage with Freire’s (1970, 1996a, 1998a, 1998b) ideas of pedagogy. Freire’s education theory certainly provides a point of reference to discuss the core of pedagogy and the specific characteristics of pedagogies of care and the caring teacher.

Freire (1996b) argues that pedagogy is a relationship and a process of *conscientização* (p. 55) instead of a “narration” (p. 52) or deposit of content. With regard to pedagogy as involving a student-teacher relationship, Freire (1998b) suggests a comprehensive concept which:

.... involves the question of teaching, of learning, of the knowing-teaching-learning process, of authority and freedom, of reading, of writing, of the virtues of the educator, and of the cultural identity of the learners and the respect that must be paid to it. (p. 55)

Freire (1998b) argues that the concept of pedagogy covers more than subject teaching but also comprises a relationship based on mutual respect for teachers’ and students’ knowledge and cultural

backgrounds. Reciprocity is a critical value in pedagogy for Freire. For example, Friere (1996b) feels that “the humanist, revolutionary educator” (p. 56) ought to partner with students to “engage in critical thinking and the quest for mutual humanization” (p. 56).

This conceptualisation of the teaching-learning relationship as one of mutual learning by the teacher and student is not unique to Freire. It also has historical representation in the Māori concept of *ako* which literally means “to learn and to teach” (A. H. Macfarlane, 2004, p. 103). According to Macfarlane (2007), the social concept of *ako* recognises “the concurrent and reciprocal nature of teaching and learning” (p. 141). Freire’s theorisation of mutual learning resonates with the concept of *ako*, when he proposes that, “Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of contradiction so that both are simultaneously teachers *and* students” (Freire, 1996b, p. 52). Here it could be argued that Freire italicised the conjunction ‘*and*’ to emphasise the reciprocal nature of teaching and learning. Monchinski (2010) suggests that Freire’s critical pedagogy “does not deny that there are differences between teachers and students” (p. 109) but maintains that these differences “must not be antagonistic” (p. 109); instead they are based on solidarity and respect. Further, Monchinski proposes that Freire’s idea of reciprocity is connected to Noddings’ concept of an “apprentice relationship” (p. 109) in the context of an ethic of care. Such a relationship, he notes, acknowledges “a form of teacher-student mutuality” (p. 109).

Freire (1996b) also conceptualises pedagogy as a “joint responsibility for a process in which all grow” (p. 61). Here, Freire uses the concept of *growth* in connection with the idea of becoming more fully human. As opposed to a cognitive approach to learning, Freire (1998a) demands that teachers acknowledge wholeness, and therefore not be afraid of feelings and caring for the “wellbeing of students” (p. 125). Furthermore, Freire (1998a) maintains that, “The open-minded teacher cannot afford to ignore anything that concerns the human person” (p. 127), including physical, moral, intellectual, aesthetic and political dimensions. This view of Freire’s holistic understanding of pedagogy is discussed by Roberts (2010), who contends that Freire conceptualised emotion and reason as interwoven in pedagogy. Furthermore, Roberts suggests that while Freire’s vision of pedagogy is concerned with the whole human being it also integrates a political dimension. According to Roberts, Freire’s pedagogy is a “political ideal in which reason, emotion and political commitment would be dynamically intertwined” (p. 10). Robert’s interpretation of Freire’s discourse as holistic (concerned with the whole student) and integrative of commitments with social justice and educational fields of praxis is going to be considered later in this study when the case studies are analysed. For the moment, understanding the holistic essence of pedagogy is central to further understanding an ethic of care in teaching practice.

In relation to the attributes of the “caring teacher” (Freire, 1998b, p. 3), Monchinski (2010) identifies other connections between Freire’s and Noddings’ theorisation. Monchinski highlights two key attributes that both Freire and Noddings discuss from a similar approach; teachers’ disposition for dialogue and ability to listen. Monchinski argues that teachers’ disposition for dialogue in Freire’s critical pedagogy allows the teacher to comprehend the “necessity of care, allows the teacher to be attentive to the needs of the student” (p. 114) and that “all of the values of care – from attentiveness and sensitivity to compassion and empathy – rely on communication between human beings, on dialogue” (p. 112). Further, he linked Freire’s concept of teachers’ “listening democratically” (p. 112) with Noddings’ interpretation that caring teachers must be “receiving not only the answer but also the student” (p. 112). According to Freire (1998b), genuine dialogue requires openness to recognising that students’ choices might be different from teachers’ choices. Monchinski elaborates on this aspect of Freire’s pedagogy and suggests a connection with Noddings’ theorising on caring teachers’ disposition to listen in order to “understand, to meet the other and to care” (as cited in Monchinski, 2010, p. 114).

On the other hand, Monchinski (2010) argues that Freire and Noddings differ with regard to teachers’ attitudes and practices enacting “democratic authority” (p. 114). Democratic authority refers to teachers’ ability to balance authority and freedom, while enacting care. This is a critical issue where teachers find it difficult to apply the principles of an ethic of care (Equipo pedagógico Fundación para la Reconciliación, 2014). Therefore, it is important to present Monchinski’s point of view for elaborating this conceptual framework. However, before turning to the concept of ‘democratic authority’, it is necessary to first outline Noddings’ conceptualisation of teaching within an ethic of care.

According to Noddings (2005), teaching based on an ethic of care would involve four “main components” (p. 22): modelling, dialogue, practice and confirmation.

Modelling demonstrates to students how to care in relationships, and with compassion. Noddings argues that the optimal way teachers could model caring relationships is by creating caring relationships with students. Further, while modelling care, teachers need to be coherent in their practice. Noddings (1992) states, “professors of education and school administrators cannot be sarcastic and dictatorial with teachers in the hope that coercion will make them care for students” (p. 22).

Dialogue is needed to talk about the care being modelled, facilitate questions and enable student-teacher connections. Noddings (1984, 1992) acknowledges the similarity of her approach to caring with that of Freire by specifically describing “genuine dialogue” (p. 23) in the context of caring student-

teacher relationships as “open-ended” (p. 23), which she defines as the type of dialogue with “a common search for understanding, empathy or appreciation” (p. 23). Embedded in the caring that is modelled, the dialogue supports and encourages students’ (and their family’s) diverse talents, life aspirations and cultural nuances.

Practice is fundamental to experiencing how it feels to care and be cared for. Teachers need to provide equal opportunities for both girls and boys to experience caring in the classroom and school. Further, teachers need to purposefully plan opportunities to care that “induce” caring attitudes and caring ways of looking at the world (Noddings, 1992, p. 22).

Confirmation encourages students’ capacity to care and nurture the qualities that sustain caring relationships. Implicit in the practice of confirmation is that teachers attribute “the best possible motive” to the student (Noddings, 1984, p. 178). She asserts that teachers, who confirm the best possible motive to students, support them to develop a “whole self-image” (p. 179) of caring attitudes and feelings.

Within an ethic of care, these four components – modelling, practice, dialogue and confirmation – constitute a new approach to education *praxis* or pedagogy. Monchinski (2010), however, argues that the aspect of “confirmation” as conceptualised by Noddings still does not resolve the persistent discussion between critical pedagogies theorists in relation to the use of authority in classrooms. Instead, it may happen that teachers who follow Noddings’ idea of confirmation, fall into what Freire (1996a) terms “permissiveness” (p. 149). Monchinski (2010) highlights this point by arguing that, despite Noddings’ clear stance that care is a “tough ethic” (p.120), she fails to appreciate that there will be times when the teacher must be “tough with students ... albeit always in a humane manner” (p. 120). More specifically, Monchinski identifies three instances where teachers’ toughness could still be a caring approach, “to protect the process of pedagogy, to protect their students from discrimination in class, and to model caring and democratic relationships in the classroom” (p. 120). Monchinski argues that these instances point in the direction of the question on what pedagogy of care actually looks like in the classroom.

Together, these authors’ conceptualisations contribute to clarifying a series of attributes that “redraw the boundaries” (Addison, 2012, p. 303) of pedagogy in three ways. Pedagogy is:

- different from delivering content;
- concerned with the whole human being; and

- based on a ‘reconciled’ student-teacher relationship as opposed to an ‘antagonistic’ relationship.

These theorists also provide a number of concepts that attribute specific qualities to pedagogies of care, emphasising reciprocity, dialogue, attentiveness, sensitivity, listening without prejudice and balancing “warmth and assertiveness” (Prochnow, Macfarlane, & Glynn, 2011, p. 219). Furthermore, Monchinski’s (2010) discussion about the practicalities of pedagogies of care in the classroom with regard to authority, freedom, care and accountability, suggests that advancing theoretical understandings of pedagogies of care requires an appreciation of the different contexts where teaching to care is enacted. Therefore, the notion of multiple pedagogies of care is preferred here as opposed to a single definition of pedagogy of care.

Two different groups of educationalists (Cavanagh, Macfarlane, Glynn, & Macfarlane, 2012; Diaz, Gómez, Martínez, Molano, & Sabogal, 2016) have theorised about pedagogies of care being associated with reconciliation and restoration. They argue that pedagogies of care must be complemented and strengthened with teaching in order to reconcile and restore relationship conflict. Cavanagh et al. (2012) in Aotearoa New Zealand and Diaz et al. (2016) in Latin America share the idea that a culture of care in school involves not only building relationships of trust and respect, but also dealing with the harm caused by disruptive behaviour. Cavanagh et al. argue for the need to address the harm not by punishment but by restorative conversations and “culturally responsive pedagogy” (p. 566). On the other hand, Diaz et al. suggest that dealing with offense requires victims and offenders to reconcile by agreeing on ethical principles. I believe that the common ground connecting the concepts of care, restoration and reconciliation is by building and maintaining inter-human caring relationships.

2.2.2.3 *Relationships: Connecting an ethic of care, restoration and reconciliation in pedagogies of care*

Noddings (2005) contends that an ethic of care “puts its emphasis on living together, on creating, maintaining and enhancing positive relations” (p. 21). However, Noddings does not elaborate on how to maintain sound relationships when conflicts occur. She proposes that “an ethic of care puts great emphasis on consequences in the sense that it always asks what happens to relations” (p. 21). One could interpret Noddings’ use of *consequences* and her wondering about the continuity of the relationships suggests that it is necessary to supplement the concept of care with theories of forgiveness, reconciliation and restoration. The rationale for this is suggested by Macfarlane and Margrain (2011), who argue that an ethic of care for nurturing relationships has “two collective responsibilities: maintaining the *productive* social interconnection and *repairing* any harm or damage that has affected these connections, whether caused intentionally or inadvertently” (p. 9). To this end,

Macfarlane and Margrain propose a restorative approach that simultaneously favours the construction of relationships and “provides a positive resolution to situations that are causing conflict or harm” (p. 9). Similarly, Fundación para la Reconciliación (2012) proposes that within the universe of practices that make an ethic of care possible, forgiveness and reconciliation are fundamental. Theorists in restorative practices (e.g. Cavanagh, 2003; Margrain & Macfarlane, 2011) and forgiveness and reconciliation (e.g. Botcharova, 2007; Diaz, Gomez, Martinez, Molano & Sabogal, 2016; Narvaez, 2009) associated with an ethic of care provide concepts that enhance the overall relevance and applicability of relationship-based pedagogies. However, for this study, it is necessary to contextualise these concepts in Aotearoa New Zealand and Perú – the research locations – in order to identify similarities and differences between these contexts and to provide the rationale for these constructs as the basis for this conceptual framework.

Regarding the concepts of restoration and reconciliation, restoration is the more commonly used concept in education in Aotearoa New Zealand (Berryman & Macfarlane, 2011; Cameron & Thorsborne, 2001; Margrain & Macfarlane, 2011). Berryman and Macfarlane (2011) suggest that in Aotearoa New Zealand restorative practices in schools have an historical and cultural link with the Māori worldview. Such historical and cultural links are represented in the Māori traditional hui whakatika, a “traditional meeting to resolve issues” (p. 128). Berryman and Macfarlane note that collective participation and reparation of harm are the cultural determinant values in hui whakatika. Further, they contend that Māori “cultural values and preferred ways of responding to wrongdoing that emphasise restoration of harmony between the individual, the victim and within the collective” (p. 132) have been fundamental to restorative justice practices in schools in Aotearoa New Zealand since the early 2000s.

This way of applying the principles and procedures of restorative justice in the current school system with the full recognition of the cultural roots refers to the concept of *biculturalism* in the context of Aotearoa New Zealand. While, biculturalism can be a contested concept, I draw on the definition proposed by Macfarlane (2007), who states that in Aotearoa New Zealand the notion of biculturalism implies the “respectful coexistence of two historical cultures” (p. 143). Macfarlane’s use of the concept of “two historical cultures” is situated in the Treaty of Waitangi (1840), which has been described as “the founding document of New Zealand” (Berryman & Macfarlane, 2011, p. 129). According to Berryman and Macfarlane, the Treaty of Waitangi defines the principles of coexistence for both Indigenous and non-Indigenous European settlers. These principles include partnership, power-sharing and self-determination. Similarly, Dudgeon et al. (n.d.) argue that in Aotearoa New Zealand the Treaty of Waitangi provides more favourable recognition of the Indigenous people (Māori) where

the respectful acknowledgement of the Treaty has become “an accepted cultural norm in social, political and academic context” (p.16).

Therefore, the concept of biculturalism, as it is being understood in the context of Aotearoa New Zealand, helps to understand the language and uses of restorative justice in education in contemporary school environments.

Concerning the notion of reconciliation in New Zealand, Dudgeon et al (n.d.) discuss this notion in the context of acculturation and the history of dispossession of Indigenous cultures in Aotearoa New Zealand and Australia. According to Dudgeon et al. acknowledging the history of dispossession is fundamental in a process of genuine reconciliation in society. Moreover, Dudgeon et al. propose an important role for education in the process of reconciliation at the social level. They suggest that education along with community participation are necessary to engage the broader population in conversations about the legacies of dispossession and institutional racism. Nevertheless, they argue that education has a central role in building the bases for “a new era of Nationhood based on mutual respect”(p. 20)

The language and practices of reconciliation also need to be contextualised in the cultural and political milieu of Latin America. A quarter of a century after several Latin American countries were affected by dictatorships or internal armed conflicts, *reconciliation* in Latin America is viewed as an emergent concept (Lerner, 2010). Nevertheless, the historical origin of the concept should also be located within Indigenous cultures (Velasco Sánchez, 2007). Velasco Sanchez explains that el pueblo Nasa (Nasa people) in Colombia believe that “the best option to repair harm is to restore balance” (p. 6). Similarly, Narváez and Díaz (2009a) acknowledge the cultural and historical contexts of the concepts of forgiveness and reconciliation in the conceptual framework of the Escuelas de Perdón y Reconciliación (Schools of Forgiveness and Reconciliation (ESPERE), currently adopted in 20 countries of Latin America and beyond. They suggest that the concept of forgiveness might correspond to the Nasa people’s “prácticas de limpieza (limpieza) y remedio” (cleaning and remedy practices), while the notion of reconciliation might correspond to the Nasa people’s “idea de armonización” (p. 181) (idea of harmonising). Narváez and Díaz, nevertheless, state that in regard to forgiveness and reconciliation, “el campo de la investigación cultural... (podría llamarse etnográfico) ... aún no muy bien inventariado” (p. 181) (the field of cultural research, which could be called ethnographic, is not yet well documented). Furthermore, they argue that in the last 20 years the concepts of forgiveness and reconciliation have developed in Latin America from two additional theoretical influences:

“estadounidenses” (Americans) who theorise about “interpersonal forgiveness,” and “europeos” (Europeans) who theorise about “the politics of forgiveness” (p. 180).

Drawing from these two theoretical approaches, as well as from cultural and spiritual sources, the ESPERE were designed (Narváez & Díaz, 2009b). ESPERE are groups of 15 to 20 people led by a facilitator who come together to deal with their feelings of anger, grudges and desire of revenge, and transform narratives of retaliation into narratives of forgiveness, kindness and compassion. Narváez and Díaz (2009a) contend that the ESPERE developed in Colombia and Latin America are closer to addressing interpersonal forgiveness and reconciliation. However, “the context of Colombia degraded by the political, military and criminal conflict” (p. 181) has motivated more recent applications of forgiveness and reconciliation in the political milieu.

As stated above, the concepts of 'restoration' and 'reconciliation' have historical and cultural origins in Aotearoa New Zealand and Latin America (Perú and Colombia) that must be acknowledged. Recognising these historical and cultural origins is fundamental to understanding similarities between the two concepts and their current application in education in these two regions of the world. Figure 1 presents a diagram of the common features of these two concepts. The pedagogies of care are connected to restoration in Aotearoa New Zealand and to reconciliation in Latin America and include the common features of: (1) repairing harm, restoring balance and maintaining relationships; (2) acknowledging the cultural and historical contexts and (3) addressing the underlying causes of wrongdoing.

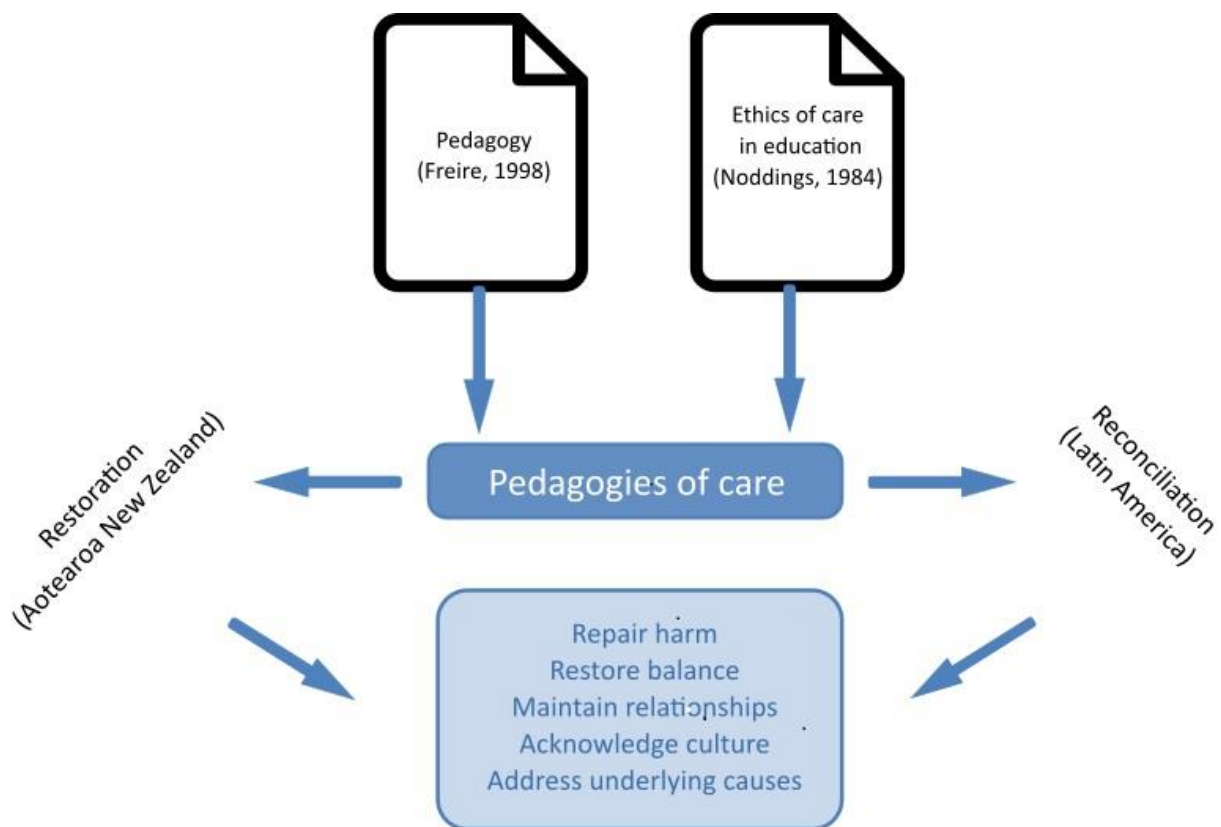


Figure 1. Common features in restoration in Aotearoa New Zealand and reconciliation in Latin America (Perú)

Moreover, the historical and cultural origins of reconciliation and restoration suggest that they are inextricably associated with pedagogies of care. However, reconciliation, restoration and pedagogies of care are commonly used separately in ways that fail to recognise such intrinsic association.

As captured in Figure 1, the concepts of reconciliation and restoration share some similar features. Yet, they are different and it is important to also examine their distinctiveness in order to fit them fully into the conceptual framework of this study. In drawing these distinctions I use two sources: Narváez and Díaz's (2009) theorisation on the "Political Culture of Forgiveness and Reconciliation", and Diaz et al.'s (2016) conceptualisation of "Reconciliation by principles" and "Automatic Reconciliation".

Narváez and Díaz (2009) conceptualised reconciliation as the restoration of relationships "entre partes separadas por la ofensa, obedeciendo a criterios de construcción de verdad, justicia restaurativa, memoria, nuevo pacto y garantías de no repetición (p. 215) (between parties separated by offence, observing the criteria of truth, restorative justice, memory, new covenant and guarantee of non-repetition). Diaz et al. (2016) distinguished *Reconciliation by principles* from *Automatic reconciliation*. According to them, automatic reconciliation assumes the disrupted or broken relationship will continue "sin establecer una pauta de principios que la regulen y orienten" (without establishing a

pattern of regulatory, guiding principles" (p. 100). On the other hand, reconciliation by principles implies a joint interpretation by the parties in the relationship of meanings about the harm, and how to repair it. They note that while such an agreement on principles could be followed by a symbolic or material restoration, this would come after the joint "production of a new ethical narrative" (p. 107) by the parties. Therefore, reconciliation by principles is founded on an explicit discussion and consideration of the harmful event, and an agreed interpretation of the meaning of "human actions" (p. 106). It seems that Diaz et al. (2016) are not talking only about considering ideas for repairing the harm but, more importantly, also about an agreement on the "atribución del valor de las acciones verbales y físicas de las personas en los intercambios sociales" (p. 106) (value of the verbal and physical actions of people in social exchanges). They further argue that *value* needs to be interpreted within a cultural context. They maintain that locating a concept in context is critical to determine its "valor de uso" (p. 67) (value according to use).

Extending the notion of reconciliation by principles, Diaz et al. (2016) contend that restoration is an act performed by the offender towards the offended person, often taking the form of an apology, "... y aun realizando algún tipo de acto simbólico o exteriorizándolo en un don-regalo" (p. 107) (even performing some kind of symbolic act or externalising it [apology] in a gift). Nevertheless, they maintain that the first and most important step after an offence is to "restablecer la confianza" (p. 107) (reinstate trust), and this is achieved by agreeing on the meaning of the ethical principles that will regulate the relationship from then on.

According to Diaz et al. (2016), solidarity, care, fraternity, mutual respect and other manifestations of the right to dignity, are examples of guiding principles. Furthermore, they assert that an agreement on ethical principles must be based on "la construcción colectiva de significados" (collective construction of meanings) (p. 60) where people understand one another and where the cultural and historical contexts are acknowledged. Diaz et al. attribute the idea of the collective construction of meanings to the Vygotskian theory of socio-constructionism and to the theory of Critical Discourse Analysis. They argue that reconciliation develops through a process of meaning construction understood as an "invitación para que un universo de enunciados se discuta y se les construya significado en la comunidad educativa" (p. 60) (invitation to discuss a universe of statements and build meaning in the educational community).

The idea of reconciliation as an agreement on the ethical principles guiding the relationship and restoration as a subsequent moment, resonate with my ontological stance. I believe that reconciliation presupposes a shared construction of meanings, while restoration, as the action or symbolic gesture

of repair, could occur in the absence of said co-construction. The two concepts of restoration and reconciliation are both compatible and inclusive; they share the purpose of bringing people back together and achieving balance, and they acknowledge the centrality of the cultural context where reconciliation and restoration occur. I acknowledge both concepts as valuable to my research in Aotearoa New Zealand and Perú (Latin America). Yet, from the point of view of pedagogies of care, the concept of reconciliation is preferred in this study because of its emphasis on dialogue for shared meaning-making.

Therefore, for the purposes of this study, I bring together an ethic of care with reconciliation and restorative practices into the unifying construct of *pedagogies of care and reconciliation*. Figure 2 is a visual representation of this construct where pedagogies of care are at the centre, and the common features between contexts and concepts become the major node from which pedagogies of care and reconciliation emerge.

The notion of pedagogies of care and reconciliation recognises that:

- Care and reconciliation are inextricably connected;
- Care involves maintaining, nurturing and repairing relationships;
- Reconciliation, signified as agreement over the ethical principles guiding the reparation of relationships, includes restorative practices; and
- Restorative practices actualise the principles of care and reconciliation.

In the present research study, I understand care and reconciliation as both the context and the subject of learning. This understanding is captured in the title of this thesis: “Learning to care, caring to learn.”

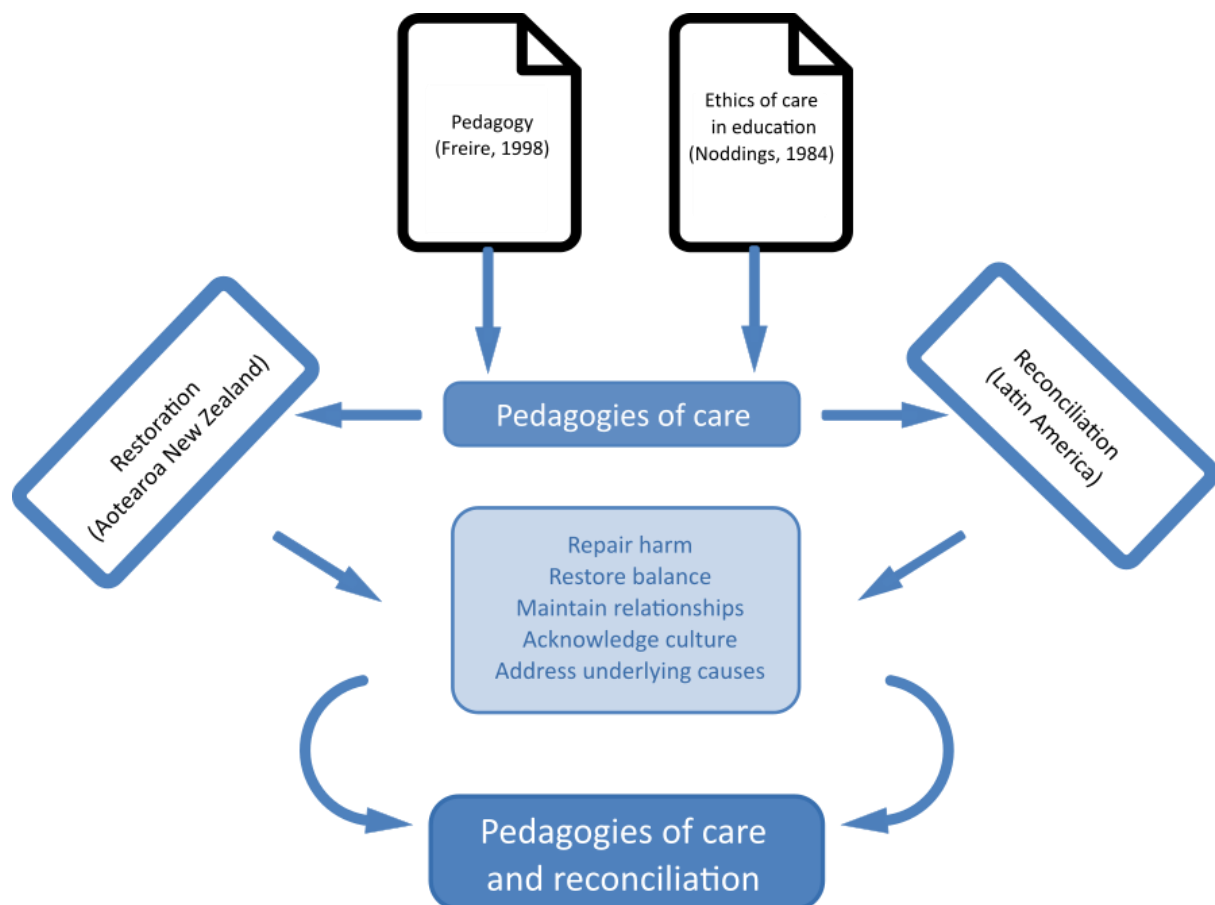


Figure 2. Pedagogies of care and reconciliation at the intersection of contexts and concepts

2.2.3 Pedagogies of care, reconciliation and restorative practices in secondary education

In this section, I present a selection of literature concerning applications of pedagogies of care, reconciliation and restorative practices in secondary education. I aim to connect the secondary education challenges previously discussed with the alternative discourses proposed by the theories of an ethic of care and reconciliation.

In Chapter 1, this thesis was contextualised in the literature that examines the contemporary situation of secondary education. It appears that mainstream secondary schools are so focused on teaching skills for the labour market that, in practice, the aspiration for a holistic education has been abandoned. Instead, fundamental socioemotional skills related to managing emotions and establishing respectful and empathic relationships have little or no place in contemporary curricula. In

addition, very little attention is given to the relational skills of secondary school teachers as part of professional development. Noddings (2005) puts it simply and bluntly: "The academic purpose of education drives everything" (p. 13).

The academicist Western-based type of secondary education has been subject of critical analysis because of the persistent student disengagement. Moreover, mainstream secondary education appears to exclude large sectors of the population that do not conform to the academic aspirations and values of the Western world. As a response to this type of mainstream education, alternative schools, such as Steiner and Montessori, have appeared which "follow an alternative ethos and pedagogy" (Gill & Thomson, 2012, p. vii). "Resistance initiatives" have also emerged from within the Indigenous philosophy and theories, such as Kohanga Reo (early childhood Māori medium language nests), and Kura Kaupapa Māori (Māori medium schools) in Aotearoa New Zealand which aim to employ Kaupapa Māori principles in educational contexts. Nevertheless, there are instances of school change in mainstream secondary education, guided by the principles of the ethics of care and restorative justice. In consideration of the context of this thesis, I will briefly review the principles of Kura Kaupapa Māori and then go on to describe experiences of implementation of pedagogies of care and restorative practices documented in mainstream secondary education.

Kohanga Reo and Kura Kaupapa Māori leading the pathway in Aotearoa New Zealand

Kura Kaupapa Māori (KKM) are Māori-language immersion schools (kura) in Aotearoa New Zealand where the philosophy and practice reflect Māori cultural values with the purpose of revitalising Māori language, knowledge and culture. Macfarlane (2015) describes Kohanga Reo and KKM as examples of "resistance initiatives" (p.181) that challenge the Western-centred educational system. However, the principles of nurturing caring relationships and restoration are foundational to KKM. As such, they illustrate the potentialities for the implementation of culturally responsive educational models aligned with an ethic of care in secondary education.

Macfarlane (2015) describes the historical context where KKM emerged. Accordingly, this initiative emerged from processes of conscientization about the urgent need to revitalise the Māori culture and language in Aotearoa New Zealand. Earlier work from Bishop, Berryman, Cavanagh and Teddy (2007), had also identified the appearance of KKM as a result of Māori "taking on the task themselves" (p.7) to provide education alternatives based on Kaupapa Māori philosophy and principles.

According to Smith (1992) Kaupapa Māori is "a 'local' theoretical positioning related to being Māori" (p.2). He further argued that such theoretical positioning presupposes: (i) The validity and legitimacy

of Māori world-view; (ii) the survival of Māori language and culture; and (iii) Self determination – Rangatiratanga. Smith identified six principles within educational contexts underpinned by Kaupapa Māori theory (Rangahau, 2018):

- Tino Rangatiritanga- The principle of self-determination
- Taonga Tuko Iho- The principle of cultural aspiration
- Ako Māori- The principle of culturally preferred pedagogy
- Kia piki akei ngā raruraru o te kainga- The principle of socio-economic mediation
- Whānau- The principle of extended family structure
- Kaupapa- The principle of collective philosophy
- Te Tiriti o Waitangi- The principle of the Treaty of Waitangi
- Ata- The principle of growing respectful relationships

These principles underlie the motivation of the Māori communities to devise and implement two educational initiatives that respond to the needs and expectations of the Māori: Kōhanga Reo and KKM. Kōhanga Reo ('which translates as the language nest') are early-childhood Māori medium centres, while KKM appeared as progression of tamariki (children) looking forward continuing their primary and secondary education in Māori medium

As stated above, KKM provides a total immersion in Te Reo Māori and Tikanga Māori. As such, the pedagogy seeks to nurture and revitalise the language and customs, employ a whānau approach and pursues an education within a supportive and safe environment. Research conducted by the New Zealand Ministry of Education (2010) identified the characteristics of successful KKM. Those key characteristics appear to resonate with the ideals of an ethics of care and reconciliation. A holistic approach to education is one of those characteristics implying that KKM emphasises on both the physical and the spiritual endowments of children. According to the Ministry report, successful KKM understands the importance of nurturing both in education. Moreover, successful kura are committed to building caring teaching and learning relationships. The cultural value of manaakitanga underpins the KKM pedagogy and is highly valued by students, teachers and families.

Pedagogies of care and reconciliation in mainstream secondary schools

In an attempt to confront the current academic drive of secondary education, which Gill and Thomson (2012) describe as the "knowledge-based schooling that is exam-driven" (p. 3), many educationalists argue for instituting pedagogies of care, reconciliation and restorative practices in secondary schools (Cavanagh, Vigil & Garcia, 2014; Noddings, 2005). However, the ideas of an ethic of care and

reconciliation have been discussed to a greater extent in primary education than secondary education (Lahelma, Lappalainen, Palmu, & Pehkonen, 2014; Warin & Gannerud, 2014). Warin and Gannerud (2014) argue that such a difference may be associated with what seems to be a separation between the physical, emotional and cognitive aspects of pedagogy in the final stages of the education system, including secondary and tertiary education. They maintain that current pedagogy tends to separate the emotional and physical aspects of “the business of teaching and learning” (p. 194). Such a trend in pedagogy, which they appreciate as also affecting many other care-based occupations, implies that aspects of care in the teaching profession are often “unrecognized and under-valued” (p. 194).

Lahelma et al. (2014) explore these ideas further and propose that upper secondary school teachers perceive “ambivalence about care work in the context of teaching” (p. 214). They argue that, “teacherhood means a constant negotiation between teaching and taking care of students” (p. 302) and note the often gendered differences of male teachers more readily distancing themselves from the caring aspects. However, neither male nor female teachers “can circumvent it altogether” (p. 302). Lahelma et al. contend that upper secondary school teachers view the comprehensive care of students as “annoying duty” (p. 302). They suggest that the notion of “teaching as a profession and classroom as a workplace” (p. 295), where teachers are not supposed to take care of students’ emotions, might be the reason for the ambivalence that secondary teachers perceive in their job. Lahelma et al. argue that enacting a caring approach to teaching in secondary education would indicate a more comprehensive understanding of schools’ responsibilities with students and society. Because of this new understanding, schools and teachers realise that “taking responsibility for the world means taking responsibility for the young people” (p. 303).

The idea of secondary school teachers taking responsibility for the whole student is also central to existing uses of restorative practices. Cavanagh et al. (2014) argue that restorative practices, when enacted on the basis of “authentic caring,” (p. 566) indicate that “schools care for their students as culturally located individuals” (p. 566) while also caring for their learning. Accordingly, they suggest that schools taking responsibility for the whole student must ensure that “students would spend more time in the classroom, learning, and would be less likely to become part of the school-to-prison pipeline” (p. 577). Glynn et al. (2011) contend that caring school environments foster feelings of belonging and affirm students’ cultural identity. On the other hand, “unsafe, uncaring” (p. 48) school environments which appear “destructive of their cultural identities and their capacities to learn” (p. 48) are more likely to result in students from marginalised cultural minority backgrounds experiencing detention, suspension or expulsion in high school, and consequently, spending less time learning in classroom.

However, a culturally situated caring and restorative environment in secondary schools must be based on caring student-teacher relationships (Buckley & Maxwell, 2007; Education Review Office, 2014). The Education Review Office (2014) reports that secondary schools in Aotearoa New Zealand that had improved achievement and engagement for Māori and Pasifika students, use restorative practices and focus on a culture of care and wellbeing as “the approach” (p. 1) to build sound relationships. Similarly, previous research by Buckley and Maxwell (2007) on restorative practices in 15 high schools in New Zealand report that restorative practices promote increased attendance and better learning outcomes. They found that *relationships* were a central value underpinning the high schools’ use of restorative practices, although relationship building was “rarely mentioned explicitly” (p. 21) by school principals, teachers and students participating in their research.

Analysis of Buckley and Maxwell’s findings suggests that some secondary schools exploring restorative practices might assume that the implementation of restorative practices in and of themselves will bring about sound student-teacher relationships. However, this is not necessarily the case. It is likely that the restorative emphasis in school contexts, as opposed to an approach that gives the same emphasis to building caring relationships *and* restoring relationship conflict, is an indication that secondary schools may find it difficult to overcome behavioural/managerial approaches to education. Eventually, the integrity of pedagogies of care and reconciliation would require a balanced commitment to relationship building and reparation. Glynn et al.’s (2011) conceptualisation of a “congruent ... preventive and reactive strategy” (p. 60) to construct a “culture of care” (p. 60) in secondary schools is valuable. Their use of the notion “congruent” describes the strategy and vision of a consistent implementation of a revolutionary approach. The question is: what are the factors that support schools, teachers and school leaders, to be congruent with the requirements of a culture of care?

While in New Zealand KKM are vivid examples of the principles of care and reconciliation enacted with cultural responsivity, mainstream secondary schools are those where most of Māori and non-Māori youth are enrolled. Therefore, the most common experience of schooling remains the traditional secondary schools built upon a Western-centred model. Moreover, the question this study attempts to investigate is how secondary schools promote and sustain a pedagogical and cultural change inspired by the ideals of an ethics of care and restorative and reconciliative practices.

2.2.4 Summary

In the second part of this chapter, I have outlined scholarly work on the concepts of ‘an ethic of care’, ‘pedagogies of care’, and ‘restorative practice’. I explained and described my choice of the concept of

‘pedagogies of care and reconciliation’ that will be used in this thesis. There are two reasons for choosing pedagogies of care and reconciliation. The first reason is that, despite the differences in language and process, the concepts of ‘reconciliation’ and ‘restoration’ represent a similar philosophy. In Aotearoa New Zealand, restoration includes aspects of reconciliation, while in Perú, reconciliation contains aspects of forgiveness and restoration. Both ideas address the breakdown of relationships and aim to heal the harm caused by that. Ultimately, their use in context is different, but conceptually they are similar. The second reason is that reconciliation, as it is currently used in Perú (and other countries in Latin America), expanded with the co-construction of meanings, is more appropriate for studying the processes of culture change that I seek to understand in the case studies of the three secondary schools.

Now I turn to the third part of this chapter, to outline scholarly work on the concept of school change. This concept is the third pillar on which I build the conceptual framework for this thesis. Faced with the alleged crisis of legitimacy in secondary education where young people lack meaning and connectedness, an alternative paradigm inspires new ways of schooling. An ethic of care with restorative approaches to relationship conflict is aimed at alleviating an otherwise mechanical and depersonalised school structure. Pedagogies of care and reconciliation, however, must evolve from ‘programme’ to ‘school-wide approach’. Therefore, the intention of the third part of the chapter is to understand the concepts of promoting and sustaining school change.

2.3 School change

In the last half century, there has been copious research and theorising about school change (Fullan, 1998; Hargreaves & Goodson, 2006; Hargreaves, Stone-Johnson, & Kew, 2017; Meier, 1998; Senge, 2000; Sergiovanni, 1998; Torres, 2000; Zembylas, 2010). Considering the scope and variety of the themes that have been studied, it is necessary to establish what will not be covered in the present section. Neither research about comprehensive educational system reform (Avalos, 2010) nor research about how to escalate successful school innovation (Datnow, Hubbard, & Mehan, 2002; Elmore, 1995) will be advanced here. Rather, my interest in this section is to engage literature that allows me to appreciate two processes of change, namely promotion and sustainability, in the three secondary schools that are the subject of this study. With that specific purpose, I use the theoretical scheme proposed by Torres (2000) to distinguish reform, innovation and school change. Based on such a scheme I then organise key concepts around three thematic questions: How does change get promoted? How does intended change become sustainable? Is there such a thing as authentic change?

However, before introducing the concepts of reform, innovation and change, it is important to outline the approach to school change that will be used in this section of the conceptual framework. Outlining the theoretical approach has implications on how school change is understood, what is sought from school change and what the enabling factors of promotion and sustainability are that will be considered.

2.3.1 Approaches to understand school change

Nieto (1998) states that how educational change is defined makes a difference to the kind of initiatives that are promoted. According to Nieto, a managerial approach to school change might discount crucial contextual and structural elements of the school system while aspects of pedagogy and curriculum could be relegated. Moreover, Nieto argues that managerial perspectives of educational change tend to consider difference as a deficit, and diversity as something that must be remedied. As such, this type of reform initiatives may worsen the social and educational situation for students who differ from the dominant culture. Sociocultural and sociopolitical lenses, therefore, would be more appropriate to understand and promote school change that needs to take place in multiple contexts that “includes not only curriculum and materials but also institutional norms, attitudes and behaviours of staff, counseling services, and the extent to which families are welcomed in schools” (p. 431). According to Nieto, positioning structural and social inequities at the centre of educational reforms is a critical proposition for sociocultural and sociopolitical approaches to school change.

Sergiovanni (1998) expands the idea that different approaches or “mindscapes” (p. 577) of school change are based on different theoretical conceptualisations. According to Sergiovanni, “the reformer’s theory for the school (what kind of places schools really are or should be) and the reformer’s view of human nature” (p. 574) determine which strategies are aimed at promoting change in schools. The different strategies arise from a precise view of the school, while each view relies on different “forces for leveraging change” (p. 579). Sergiovanni argues that each of the forces rely on different change practices to leverage change as follows:

- Bureaucratic forces rely on rules, mandates and requirements;
- Personal forces rely on personality, leadership style and interpersonal skills;
- Professional forces rely on standard of expertise;
- Cultural forces rely on shared values, goals and ideas; and
- Democratic forces rely on democratic social contracts and shared commitments to common good.

While different understandings of schools and human nature lead to different kinds of strategies and practices, Sergiovanni argues that the organisation and market orientation can be effective “for bringing about efficient change in structures over the short term (p. 576). However, he notes that the community orientation is more effective for “deep change in the operational core of the schools” (p. 576). The idea of ‘deep change’ will be taken up later when I outline frameworks to understand sustainability of school change. For now, it is enough to indicate that understanding schools as community, in alignment with a sociocultural approach, is advantageous to study pedagogical change in secondary school.

A sociocultural approach to school change allows the examination of individual and collective values, goals and ideas about pedagogy, relationships and politics (Sergiovanni, 1998). As indicated in the introduction of this thesis, educationalists conceive the problematic situation of secondary education as resulting from aspects related to an increasing abandonment of humanistic aims simultaneously with a growing prioritisation of market-oriented goals. They noted that the resulting teaching practices alienate many young students. These critical aspects could be overlooked by perspectives on school change that concentrate on supervision, standardised work processes and standardised outcomes.

Nieto (1998) and Sergiovanni (1998) help us understand that different theoretical approaches lead to varied strategies for initiating change. Furthermore, these different approaches also reflect different conceptualisations of reform, innovation and school change (Torres, 2000). Arguably, reforms in a school that are prescribed from outside agencies, such as government and/or international organisations, tend to start from premises about the school as a formal organisation or as a market. The resulting implementation most often collides with aspects of school culture that are disregarded, or do not appear in these approaches. In addressing these different orientations to change, Torres (2000) conceptualises distinctions between reform, innovation and school change which, when analysed in the light of the various perspectives outlined above, reveal that bureaucratic forces are more common in “la reforma tradicional” (the traditional reform) (p. 8). This type of “reforma desde afuera” (p. 4) (reform mandated from the outside) is often unaware that there are different interpretations and meanings among the different actors regarding various elements of the suggested reforms. The different interpretations and conflicting meanings are framed in cultural and political contexts. Therefore, Torres argues that reforms that neglect these contexts end up failing in their implementation.

2.3.2 Promoting change, reform or innovation?

While some authors use the terms educational reform and school change interchangeably or equivalently (Datnow et al., 2002), school change and educational reform have evolved within the scholarly educational literature as terminology with differential meanings (Hargreaves et al., 2017). Moreover, innovation appears as a third distinct concept in the literature of school change (Senge, 2000). Torres (2000) theorises that reform, innovation and change stand as discrete but connected concepts whose particular features should be properly understood by policy makers, reformers and educators alike.

Torres (2000) suggests that change, reform and innovation are “un término-problema (problematic terms) (p. 4) with multiple attempts made to define and classify them. She proposes that reform refers to policy interventions planned and conducted “desde arriba” (p. 4) (from the top) at the macro and system level by governments and/or international organisations. Innovation refers to interventions that take place “desde abajo” (p. 4) (from below) at the micro/local level, inside or outside the school system. Change refers to effective transformation, which could happen as the consequence of the reform or the innovation but also as a result of articulating some aspects of them and dispensing with some others.

Torres (2000) affirms that such a conceptual classification helps us to understand:

que no toda reforma es innovadora; que no toda innovación se inscribe en el marco de la reforma (pudiendo la innovación, de hecho, plantearse precisamente como una innovación respecto de la reforma en curso); que ni la reforma ni la innovación aseguran por si mismas cambio en educación. (p. 4)

(that not every reform is innovative, that not all innovation falls within the framework of the reform (innovation can, in fact, be considered precisely as an innovation with respect to the ongoing reform); and that neither the reform nor the innovation warrants change in the education.)

Furthermore, Torres argues that academics across nations accept that “una cosa es proponerse cambiar la educación y otra lograrlo” (p. 2) (it is one thing to aim for educational change and quite another to accomplish it). Implementation of educational change faces problems associated with how reformers and educators make sense of the intended reforms. Therefore, reformers must acknowledge conflicting meanings. Torres argues that in Latin America different interpretations of

educational reform portray a “desencuentro crónico” (p. 1) (chronic mismatch) between educators and reformers, which needs to be resolved with dialogue and understanding of otherness.

According to Torres (2000), the traditional educational reform has been ineffective. She contends, however, that internationally a number of lessons have been learned from traditional educational reforms. These include understandings, such as:

- Change is a process, not an event;
- Practices change before beliefs;
- Think big but start small;
- Evolutionary planning is better than linear planning;
- Policy cannot rule what is really important: behaviour, relationships and culture;
- Two-way strategies that integrate bottom-up and top-down approaches are more effective than those that operate in a single direction;
- Conflict is a necessary and inevitable ingredient of change; and
- Teachers are *the key* to systemic and sustainable change.

Research in the field of educational change by Fullan (1998) and Hargraves, Stone-Johnson and Kew (2017) highlight a number of these lessons. Fullan (1998) acknowledges an era of educational reforms in the USA, which “flooded the system with external ideas” (p. 215) but was detached from everyday practice. He suggests that educational research in the '90s ushered in different understandings, such as:

- Educational change is observed as learning;
- Complexity and non-linearity are acknowledged;
- Emphasis is placed on meaning and capacity building rather than diffusion of innovations; and
- Moral purpose – “what is worth fighting for” (p. 223) – is acknowledged as a critical aspect of educational change.

Fullan (1998) highlights a new approach that is more holistic and culturally relevant as part of the shifting focus on school change; one that attends to the critical role of the teacher and teacher career cycles, and views the culture of the school “as one of the most powerful variables affecting teaching and learning” (p. 223). In other words, Fullan signals that it is necessary to unravel the subjective and

cultural aspects of schools, and the connections between them, in order to understand the more complex aspects of implementing educational change. This allows for seeing how "mandated" reform collides with the school culture, and individual motivations, beliefs and habits. On the other hand, innovations as changes proposed "from below", would seem more sensitive to recognising these subjective and cultural dimensions.

Hargraves, et al. (2017) also propose an evolution in thinking about school change and ways of operating school change that are similar to Fullan's interpretation. Hargraves, et. al (2017) argue that early interest in planned educational change and diffusion of individual innovations has evolved towards an increasing emphasis on understanding "the various meanings that people attached to the change process as they experienced it" (para. 1). An apparent neglect of the subjective aspects of educational change has amplified a renewed interest in understanding how communities in schools develop common purpose and shared meanings.

Senge (2000) provides yet another more expansive view on the ideas of change that frames change as organisational learning. According to Senge, organisational learning is the basis of any effective change, because "... schools can be re-created, made vital, and sustainably renewed not by fiat or command and not by regulation, but by taking a *learning orientation*" (p. 5). However, learning is only possible, he argues, when those who are part of the school community change their ways of thinking and interacting. At the core, Senge's learning organisation approach identifies key aspects of change include: the role of individual values and attitudes; relationships within the school community and with the wider community; and the need for a shared purpose.

The concept of *learning* amplified reflections about school change beyond the promotion of change by internal or external forces, towards questions about deep and sustainable transformations that involve a wide range of actors. Senge (2000), for example, wonders, "What will cause the diverse innovations needed to lead to a coherent overall pattern of deep change?" (p. 52). In other words, it is one thing to understand the factors that promote change, and another to interpret the conditions that make those changes lasting. Understanding the "coherent overall patterns of deep change" requires a closer look at conceptualisations of the sustainability and non-sustainability of school change.

2.3.3 Sustainability, deep changes that endure

In the literature on school change, concepts such as "continuous learning" (Fullan, 1998, p. 225), "deep changes that endure" (Sergiovani, 1998, p. 581), and changes that "last or spread" (Hargraves &

Goodson, 2006, p. 5), acknowledge that change is complex, involves various factors and takes time to generate the envisioned results. These all suggest a focus on *deep change* that requires a commitment to transformation over time, as opposed to the more short-term change related to the school structures and arrangements.

This notion of learning appears in the literature purposefully connected to the idea of sustainable change. Fullan (1998) states that schools are learning organisations and proposes that individual and collective learning must be continuous, concerning “new habits, skills and practices” (p. 226). This type of transformation, which Fullan terms “reculture” (p. 226), stands in contrast with “restructure” that is commonly associated with changing timetables or formal roles in schools. Sergiovanni (1998) proposes a similar distinction between “deep change in the operational core of the school” (p. 576) and short-term change in the school structures and arrangements. According to Sergiovanni, “Deep change involves changes in fundamental relationships, in understandings of the subject matter, pedagogy and how students learn, in teachers’ skills, in teaching behaviour and in student performance” (p. 576). These types of changes need time to become institutionalised because they are profound transformations in the school culture.

Hargraves and Goodson (2006) discuss the idea of sustainability of educational change when change refers to challenging the existing “grammar of schooling” (p. 7), a notion which resonates with Sergiovanni’s (1998) idea of “deep change that endures” (p. 581). In their longitudinal research on the sustainability of school change in eight secondary schools in the USA, Hargraves and Goodson (2006) argue that the changes that are most likely to be adopted and institutionalised tend to be those that reinforce existing structures including classes, lessons, age grades and testing. Innovative reforms, such as those reflecting an interdisciplinary curriculum, open-plan learning spaces, or combining age groups, enjoyed only localised or temporary success. Hargraves and Goodson (2006) state that most research on school change is based on “snapshot views of change” (p. 4) that do not exceed a span of more than four or five years. These types of short-term evaluations usually lack an adequate understanding of the historical and political contexts that interact in school change and, therefore, generally conclude that secondary schools are “impervious to change” (p. 4). Hargraves and Goodson argue that more effective explanations of the challenges involved in sustainable change might be achieved with “a theory and a strategy of school change that is more historically and politically oriented” (p. 33). They maintain that such an approach would discuss factors, such as:

- Leadership to secure deep learning and not just tested achievement for all students;
- Leadership succession;

- Teachers' generational mission to focus on strengths;
- Teaching and learning that is more vivid and real for increasing numbers of students in cultural minorities and poverty;
- Activist professional learning communities; and
- History and experience treated as strengths rather than obstacles.

According to Hargraves and Goodson (2006), neglecting the historical and political contexts in which school change occurs too often "trivialize(s) the concept of sustainability and equate(s) it with maintainability or how to make things last" (p. 35). Casting *sustainability* as conceptually different from *maintainability*, means that identifying enabling factors of sustainable change necessitates focusing on those factors which provide schools with enduring resources that enable them to "make sense of their environment ... continually grow and evolve, form new relationships, and have innate goals to exist and to recreate themselves." (Senge, 2000, p. 53).

Senge (2000) argues that making sense of the new context that change brings about is an indication of organisational learning. However, teachers' sense-making involves cognitive and other dimensions, such as emotional and affective, that must be properly acknowledged in educational reform (Hargreaves, 1998; Zembylas, 2010). Hargraves (1998) argues that the majority of academic work on school change, including the idea of organisational learning, leaves aside emotional aspects, and this literature "is almost exclusively cerebral in its emphasis" (p. 559)³. Similarly, Zembylas (2010) contends that "However, reform efforts rarely address the emotions of change for teachers and the implications of educational reforms on teachers' emotional well-being" (p. 221). Accordingly, Zembylas claims that understanding the emotional aspects of school change is critical to explanations of teachers' resistance to, or sustained support for, reform efforts.

Zembylas (2010) and Hargreaves (1998) agree that schools involved in processes of change need to provide space and time for teachers' collective meaning-making. Hargreaves (1998) claims that teachers interpret educational change in terms of the impact on their own goals and relationships; particularly the impact on student-teacher relationships. Moreover, Zembylas (2010) contends that teachers' emotional responses towards change are the outcome of how teachers perceive and interpret their

³ The terms associated with developing learning abilities, for example, "mental models" (Senge, 2000) or "mindscapes" (Sergiovanni, 1998, p. 577) entail an appreciation of change as a primarily rational or cognitive process. Sergiovanni recognizes the need to make sense of the changes, but apparently, making sense is an intellectual process – leading teachers to "rationally accept" (p. 577) intended change.

relationships with a changing environment. Zembylas' conceptualisation of "spaces for coping" (p. 224) suggests that providing space and time for teachers to process their feelings about change is paramount to enabling their ownership of reform and sustained effort. This idea of "spaces for coping" resonates with the appreciation of school staffrooms that allow for collective construction of meaning (Hargreaves & Goodson, 2006). According to Hargreaves and Goodson, staffrooms appeared in the '70s as learning communities, "full and lively" places where "teachers talked and planned together, shared information about students, received advice and informal mentoring from senior colleagues, and simply enjoyed the social pleasures, the conviviality of each other's company – outside school as well as within" (p. 34). These ideas suggest that a critical factor for the sustainability of school change is the collective construction of meaning, as long as teachers' ownership follows from the meaning-making dialogue, which must be meaningful and authentic. Dialogue for meaning-making in schools, however, is not the norm. Meier (1998) argues that in the contexts of reform, school communities should genuinely address a sense of purpose. According to Meier, school communities should afford questions about why and how reforms connect with or serve a "revolutionary purpose" (p. 599), that is "creating schools that turn all our children into powerful, thoughtful and useful citizens" (p. 599). Meier's argument implies that there are fundamental connections between sustainability and authenticity of educational reform.

2.3.4 Authenticity in school change

Thus far, I have canvassed key academic literature concerning the promotion and sustainability of school change. Researchers examining the promotion of school change have identified differences between mandated *reforms* and school-based *innovations*. Research concerning the sustainability of school change has concluded that organisational learning is a key enabler for long-lasting and profound transformation. However, some authors, such as Hargreaves (1998) and Zembylas (2010) critically examine the theories of organisational learning. They propose that organisational learning cannot be understood as a set of rational and technical methods, but rather as a set of conflicting and unpredictable processes, where emotional aspects, especially the emotions that change generates in teachers and decisively affect teachers' sustained support or resistance to school change initiatives. The sustainability of school change implies, therefore, that schools provide "spaces for coping" (Zembylas, 2010, p. 231) where teachers themselves make sense of change holistically. Further, recognition of the emotional aspects of teacher practice and reform initiatives is a way towards authenticity in educational change.

Zembylas (2010) argues that reformers need to recognise the emotions associated with school change, including vulnerability, anxiety and loss. He proposes that *real* change is only likely where the emotional and interpersonal conflicts associated with change can be naturally engaged through dialogue. Zembylas suggests “spaces of coping with change” (p. 231) as a metaphor for purposefully creating opportunities to legitimise feelings, instead of engaging in emotional denial or suppression. For Zembylas, schools need to value trust, coherence, integrity and care, and favour a dialogic ethos. Such an ethos, he argues, enables teachers to get to know each other and develop a shared language, thereby contributing to the success of change efforts. Sincere commitment to reform means that educators must believe that the reform “keeps with its purpose” (Meier, 1998, p. 597). Genuine conviction requires intellectual and affective persuasion, especially when teachers have not been the promoters of change. Zembylas (2010) believes that within a safe space for dialogue, where emotions can be expressed freely, it is possible to generate an honest interest in enacting change, instead of pretending change but keeping the old ways. Zembylas emphasises the need to legitimise time and space to discern sources of emotional support for teachers in the context of school change.

However, Meier (1998) examines authenticity and school change from a different although related viewpoint. According to Meier, school communities must genuinely address what they value as the meaningful purpose of education. She maintains that when educators do not clarify their purposes, the search for authenticity “may be beside the point” (p. 598). When there is ambiguity or absence of purpose, the “revolutionary” (p. 598) wisdom of the concept *authenticity* is lost, and instead the meaning gets belittled in discussions about how to make education entertaining or how to engage students. Meier claims that the quest for authenticity should galvanise honest dialogue about the role of schools and the whole educational enterprise as “we can’t use [authenticity] as just a synonym for relevance or being true-to-life” (p. 599).

The concept of authenticity, as advocated by Meier (1998), is relevant to this study because it suggests that change in secondary schooling towards pedagogies of care and reconciliation could be studied as an “authentic” change (p. 597) serving a “revolutionary” (p. 598) purpose; the purpose of peace and social justice. However, I wonder how the different members of schools – leaders, teachers, students and parents – make meaning of pedagogies of care and reconciliation? Can they co-construct, promote and sustain a purpose for pedagogies of care?

2.3.5 Summary

In the third part of this chapter, I have outlined scholarly work on the concept of school change. In view of the vast field of research on this topic, I have focused here on two processes of change most

pertinent to my study; namely promotion and sustainability. These two constructs were framed in terms of cultural change, which entails three central characteristics: change (1) is understood as a cultural process; (2) involves multiple actors and (3) is promoted from within. Moreover, a fourth aspect of school cultural change refers to the underlying purpose that drives change. For this cultural change in school to be authentic, it must be connected to the aims of social justice however they get co- constructed by the school community in each particular context.

A conceptual framework

The primary aim of this research project is to understand the factors that promote and sustain pedagogies of care and reconciliation in secondary schools. Towards these ends the aim of this chapter has been to construct an interdisciplinary conceptual framework that can integrate the breadth and depth of existing conceptualisations and that can resonate with educational communities interested in transforming pedagogy and school culture inspired by an ethic of care.

In the field of secondary education, the literature analysed in this chapter discusses its most critical challenges. Apparently, issues regarding the purpose and functioning of secondary education require a different approach including the pedagogy and the operation of schools. This different approach has been discussed in this chapter as a “paradigm shift” inspired in an ethic of care. Seemingly, an ethic of care infused in the pedagogy and in the operation of the school, appear as an alternative to the mechanical and depersonalized present secondary school. In the literature curated in this chapter, the concepts of humanism, relationships, and meaning appeared as central to the idea of an ethic of care guiding the pedagogy and the organisation of secondary schools. However, in order to understand the factors that promote a change in pedagogy and in the school operation towards an ethic of care, this chapter introduced the literature concerning school change. The notion of school cultural change was proposed in this chapter as appropriate to supplement the idea of understanding the factors that enable change in beliefs, values, teaching praxis and school organisation.

Chapter 3 Methodology

3.1 Introduction

This chapter outlines the research design and methods of this research study. The research undertaken in 2015–2016 focused on identifying enablers within the school culture which facilitate sustainable educational change towards pedagogies of care and reconciliation.

In line with the research aims, a case study design using a blended theoretical approach of interpretivism, phenomenology and social constructionism was deemed most appropriate. The research was conducted as a qualitative multiple-case study of three secondary schools selected through purposeful sampling (Patton, 2015; Stake, 2005, 2006). Data from each school included individual interviews, group interviews, observations and school documents, which were thematically analysed (Braun & Clarke, 2006). The case study design and implementation was underpinned by Indigenous research principles aligned with the qualitative research tradition (Fals Borda, 1999; L. T. Smith, 2012). In the subsequent sections of this chapter the underlying theoretical framework for the study is outlined in detail, followed by a discussion of the methodology, research methods and ethical considerations.

3.2 Theoretical Framework

The research presented in this thesis aimed to explore the ways three secondary schools enacted pedagogies of care and reconciliation, and to understand the factors that promoted and sustained these pedagogies. To attain this research outcome, the study needed to illustrate the journeys of change that schools undertook towards this goal, and to understand this journey within their respective social and cultural contexts. Therefore, a qualitative, multiple-case study was selected as the most appropriate method to understand their unique journeys toward pedagogies of care and reconciliation as socially-constructed phenomena, as well as make meaning of their contexts (Merriam, 1988).

The main research question which guided the research was: “What are the factors that promote and sustain pedagogies of care and reconciliation in secondary schools?” Further sub-questions included the following:

- How do teachers transform their practices to enact pedagogies of care and reconciliation?
- What are their personal journeys in doing so?
- What are their perceived challenges?
- How do schools provide holistic support to teachers?
- How do student-teacher relationships facilitate reconciliative and restorative practices?
- How do pedagogies of care affect the school culture?

A qualitative study is especially suited to answer these types of questions because of its inductive approach, its focus on specific situations or people, and its emphasis on words and meanings rather than numbers (Maxwell, 2005). Moreover, the location of this study in the qualitative tradition reflects my own ontological-epistemological positioning, as explained in Chapter 1.

3.2.1 Qualitative research tradition

This research is embedded in the qualitative tradition because of what *qualitative* means, and how that tradition enables my ontological-epistemological beliefs to further guide my methodology and methods for this study (Denzin & Lincoln, 2011). It is a tradition that aligns with my way of looking at social reality. It reflects how I aim to interpret social phenomena and the particular phenomenon that I seek to understand in this study – pedagogies of care and reconciliation.

I understand social reality as “a world of meaning” (Crotty, 1998, p. 10) instead of a collection of objects with an independent existence. The qualitative research tradition is interested in how human beings make meaning of their world. Luttrell (2010) defines the qualitative tradition as, “An effort to highlight the meanings that people make and the actions they take and to offer interpretations for how and why” (p. 1). This aligns well with my focus on understanding the perceptions, meanings and experiences of people in these school contexts as they change toward pedagogies of care and reconciliation.

Luttrell highlights four central features of qualitative research that I find especially useful:

- It is committed to participants using their own words to make sense of their lives;
- It places equal importance on the context and the process;
- It rests on a dialectic between deductive and inductive reasoning; and
- It uses iterative strategies to comprehend the relationship between social life and individual subjectivities.

Therefore, qualitative research positions the researcher towards concrete contexts where participants' perspectives might be appreciated. This closeness provides a depth and richness of understanding that only a qualitative research approach can adequately capture. In the current research, it implied my proximity to the schools I studied, where observing and engaging in conversations with teachers and students allowed me to understand how they make meaning of pedagogies of care and reconciliation. Through a qualitative approach I was able to witness, understand and interpret the participants' personal, subjective and unique experiences (Cohen, Manion, & Morrison, 2011) as they sought to promote and ensure the sustainability of pedagogies of care and reconciliation.

3.2.2 A blended theoretical framework

An inspiring conviction for undertaking this research has been to understand the realities of schools implementing pedagogies of care and reconciliation. For that purpose the theoretical framework of the research employed in this study was a carefully constructed amalgam of interpretivism, social constructionism and phenomenology.

Interpretative theory seeks to understand how people make sense of the "events and behaviours that are taking place and how their understanding influences their behaviour" (Maxwell, 2005, p. 22). This focus on meaning-making was central to my research approach as I sought to explore how school communities valued the ideal of a caring ethos enacted in school culture and pedagogy. Further, through an interpretivist lens I was also aware that my exploration and analysis was a particular interpretation of their perceived realities, as opposed to "objectivist" knowledge (Fals Borda, 1999, p. 6). I intended that my interpretation of school communities' meaning-making would be useful in understanding the richness and "complexity inherent to their human condition" (Bogdan & Biklen, 2010, p. 34)

Interpretive theory is encompassed within the constructionism epistemology (Crotty, 1998), in its pursuit of understanding the meaning-making within the interactions between people. A fundamental assumption of social constructionism is that the varied meaning-making among people is the "reality constructed inter-subjectively" within a social context (Guba & Lincoln, 1994, as cited in Denzin & Lincoln, 2011, p. 103). Such a theory resonates strongly with my belief that teachers, students and families co-construct diverse meanings about caring and being cared for via their experiences of caring and being cared for. Crotty (1998) argues that, "what constructionism claims is that meanings are

constructed by human beings as they engage with the world they are interpreting" (p. 43). Furthermore, he argues that "the 'social' in social-constructionism is about the mode of meaning generation (socially constructed) and not about the kind of object that has meaning" (p. 55).

This was clearly illustrated in the *Pedagogies of Care and Reconciliation Pilot Project* (Nieto Angel, M. personal communication, November 2011), which has provided a significant background for my thesis as explained in Chapter 1. For example, in one of the seven participating schools a group of teachers was invited to a "making meaning dialogue". In the meeting a teacher stated, "I don't know what we mean by 'care' in this school because I don't know what the boundaries between caring and permissiveness are". Meanwhile, the other teachers were silently struggling with a similar question and it was only after the teacher spoke her concerns that the other teachers followed and talked of their similar questions. They connected their talk with their personal experiences and concluded that a single clear-cut definition for a "caring relationship" was not possible. Such co-construction of meanings within interactions is social-constructionism at work.

Munné (1999) argues that social constructionism derives, along with constructivism, from the same epistemological basis, "dada por la tesis de que el conocimiento consiste en un proceso psicológico y social constructor de la realidad, y la consecuencia de que el comportamiento humano está no ya mediatizado sino determinado por dicho proceso" (p. 134) (given by the thesis that knowledge consists of a psychological and social process that constructs reality, and that the consequence is of human behaviour not already mediated but determined by said process). According to this, constructivism corresponds to the psychological "strand" and constructionism to the social "strand" of a "common epistemological denominator" (Agudelo Bedoya & Estrada Arango, 2012, p. 355). Both Munné, and Agudelo and Arango agree that constructivism is oriented towards psychology and education, while social constructionism attends to social and political psychology. However, they appear to inspire a diverse group of authors in different periods and with different emphases. With regard to social constructionism informing qualitative research, Munné (1999) argues that social constructionist researchers would search for the meanings given to a phenomenon and for the context that gives them specificity. In this research, the phenomenon is care and reconciliation; the context are schools and the surrounding social, political and cultural contexts.

The third and last thread of my blended theoretical framework is phenomenology. Phenomenology emphasises the subjective aspects of human behaviour (Bogdan & Biklen, 2010). McPhail (1995) refers to these subjective aspects as "individual desires and beliefs involved in the construction of meaning (p. 159)." According to McPhail, this approach is appropriate to understand the uniqueness of the

human condition, which cannot be adequately captured by positivist research models based on the natural sciences. Phenomenology integrated with interpretivism and social-constructionism guided my research towards the idea of exploring the subjective aspects *in conjunction with* and *within* the collective construction of meaning.

3.2.3 Indigenous research principles for conducting research

My desire to legitimate and understand the voices of parents, students and teachers in creating trustworthy interpretations of how pedagogies of care and reconciliation are understood and enacted in secondary schools resulted in two Aotearoa New Zealand sites with high numbers of Indigenous students and a Peruvian site with high Mestizo enrolments. This reality drove me to seek out Indigenous research approaches to inform my fieldwork (Anderson & Montero-Sieburth, 1988; Fals Borda, 2001; A. H. Macfarlane et al., 2014; L. T. Smith, 2012). Kaupapa Māori research (KM) in Aotearoa New Zealand and Participatory Action Research (PAR) in Latin America resonated with my methodological values explained above, and are in tune with the interpretivist-constructionism theoretical perspectives for shaping the research methods. Moreover, both support a participatory and responsive research method appropriate for cross-cultural research.

Latin America and Aotearoa New Zealand have both been sites of “struggle for a new [Indigenous research] paradigm” (Anderson & Montero-Sieburth, 1988, p. xii). For example, PAR in Latin America and KM in Aotearoa New Zealand have battled with the tensions between interests and ways of knowing (L. T. Smith, 2012). Both PAR and KM represent a “deliberate transition” (Fals Borda, 2001, p. 27) away from objectivism and positivism, and are grounded in ethical, political and practical concerns. The rise and momentum of Indigenous research represents a major shift in educational research practices (Anderson & Montero-Sieburth, 1988).

At this point I think about ‘braided rivers’ as a metaphor for my work (Davis, Fletcher, Groundwater-Smith, & Macfarlane, 2009). Braided rivers flow on age-old crushed rock fragments, from the mountains to the sea. They are independent streams of rushing water that twist and turn in their unique ways, contained within a wide riverbed, until they meet together for a fuller force of water flow. As a Colombian researcher of Mestizo ancestry, Indigenous research approaches ensured the opportunity to interweave the principles of PAR arising from the context of Latin America, with the principles of KM arising from Aotearoa New Zealand. As independent river streams in separate rivers, both approaches PAR and KM are committed to, and respectful of, their participating communities.

3.2.3.1 *A braided rivers approach*

For at least the past 40 years in Latin America, PAR represents a research tradition with, and about the problems of, Indigenous and Mestizo society (Fals Borda, 2001; Ortiz & Borjas, 2008). The famous work of Orlando Fals Borda (1925–2008) and other researchers (Cataño, 2008; Gutiérrez, 2016) created PAR from a deep concern for local, popular and Indigenous knowledge to help solve practical problems of communities. Mestizos (such as, Fals Borda) and Indigenous researchers (such as, Abadio Green Stocel) have used PAR for more than four decades to promote social transformation. In the words of Fals Borda (2001), PAR researchers “try to understand better, change and re-enchant our plural world” (p. 31). The present research, though not using PAR methods, is sensitised by PAR research principles.

According to Gutierrez (2016), Fals Borda emphasised PAR as “a dialogical, self-reflective and participatory approach to knowledge” (p. 59). As such I believe that my research about pedagogies of care and reconciliation must emerge from dialogue, self-reflection and participation with teachers and students based on their praxis. Commitment to the PAR approach is consistent with my cultural background and my convictions about doing research that empowers communities and transcends traditional “hierarchies between researchers and researched” (Gutiérrez, 2016, p. 59). These convictions, as stated in Chapter 1, were sown in my life from my participation in projects, such as the Plan Nacional de Rehabilitación (PNR) in Colombia. My participation allowed me to become familiar with Fals Borda’s approach to research as when he recalls early implementation of PAR in Colombia:

Fieldwork in Colombian regions was not conceived as mere experimental observation or as simple observation using the usual tools (questionnaires, etc.), but also as a “dialogue” between intervening people who participate jointly in the research experience as a vital experience. (Fals Borda, 2009, p. 292)

This conceptualisation manifested itself in forms of openness and curiosity towards popular knowledge that I can observe within me like in a rear-view mirror. Moreover, Fals Borda (1999) explains three fundamental positions in the genealogy of PAR that motivated methodological choices in the present study:

- The idea that science is socially constructed, and therefore is subject to interpretation, revision and enrichment.
- The focus on commitment-action, inspired by praxis and committed to theorising and obtaining knowledge through direct involvement, intervention or insertion in concrete processes of social action.

- The principle of "horizontal" that, without denying structurally dissimilar characteristics in society, recognises the researcher and the researched as "sentient-thinking beings" whose diverse points of view on common life must be jointly taken into account.

In essence, PAR is a shifting method of research activity that is “knowledge through action and action through knowledge” (Gutiérrez, 2016, p. 61).

In a very different part of the globe in Aotearoa New Zealand, Kaupapa Māori theory evolved as a response to dominant Western approaches. As discussed in Chapter 2 according to Graham Smith (1992) Kaupapa Māori is a theoretical positionality related to being Māori. The emergence of Kaupapa Māori theory provided an alternative framework for research within indigenous groups (A. H. Macfarlane et al., 2014; L. T. Smith, 2012). Kaupapa Māori theory informs research practices that are Māori-centred, culturally safe, and concerned with, “utilizing Māori principles and practices, a Māori philosophy and worldview in constructing the research process and with understanding the outcomes” (Macfarlane et al., 2014, p. 49). Similarly, Ruru, Roche and Waitoki (2017) argue that Kaupapa Māori is a “theory that identifies Māori philosophies and tikanga that are appropriate to working with Māori when conducting research”. They further contend that Kaupapa Māori is also “about analysis and data usage” (p. 7).

Although KM has been a “discourse that has emerged and is legitimised from within Māori community” (Bishop & Glynn, 1999, p. 63) it provides Māori and non-Māori researchers a space to work with authentic alternatives to construct and disseminate knowledge (Cram, 1997). In addition to KM principles, Linda Tuhiwai Smith (2012) mapped out research principles that have been significant guidelines for Māori within the context of educational intervention and research:

- Aroha ki te tangata (a respect for people);
- Kanohi ki te kanohi (face to face, the seen face);
- Titiro-whakarongo-kōrero (look and listen, and then speak);
- Manaaki ki te tangata (share and host people);
- Kia tūpato (be cautious);
- Kaua e takahia te mana o te tangata (do not trample over the dignity of people); and
- Kaua e māhaki (don't flaunt your knowledge).

Three central ideas connect Indigenous research in Aotearoa New Zealand and PAR Latin America with the qualitative interpretative-constructivist approach previously discussed.

First, Indigenous research “legitimizes popular knowledge as a form of knowledge equal to scientific/technical knowledge” (Anderson & Montero-Sieburth, 1988, p. xii). This idea challenges the objectivist-positivist notion that “science is a cumulative, linear complex of confirmed laws and absolute truths” (Fals Borda, 2001, p. 28). Second, Indigenous research and PAR principles harmonise with my belief that knowledge is co-constructed in social interaction (Fals Borda, 2001) that is inclusive of a plurality of voices in ways that acknowledge different representations of social reality (Denzin & Lincoln, 2011). This aligns with my desire to hear the combined voices of school principals, teachers, students and parents by “listening to alternative stories” (L. T. Smith, 2012, p. 2) with the openness to recognise their appropriateness in this work.

Third, Indigenous research and PAR research principles adhere to social research that obtains knowledge for “worthy causes” within Indigenous world realities (Fals Borda, 2001, p. 28), and contest research portraying “absolute worthlessness” for them (L. T. Smith, 2012, p. 3). This aligns with my desire to understand the perspective of the schools on how pedagogies of care and reconciliation are *conscientized* (Freire, 1996b) and provide a sense of agency to teachers, parents, students and communities (Nieto Angel et al., 2015), to deal with their own needs and interests.

The three central ideas outlined above connect Indigenous research in Aotearoa New Zealand and Latin America. Their intertwined principles informed the selection of methodologies and methods.

3.3 Case study Approach

3.3.1 Rationale

The research focus led me to ask: what are the factors that promote and sustain pedagogies of care and reconciliation in secondary schools and classrooms? This question was best approached through a qualitative case study research design (Merriam, 1988) because such a design allows in-depth investigation of everyday school life from a holistic perspective. Stake (2005) argues that understanding the case requires three key components: (1) extensive examination of how things get done; (2) detailed account of ordinary activities; and (3) scrutinising the context to gain an understanding of the issues of interest to the researcher. This aligns with Merriam’s (1988) contention that case study focuses on “many, if not all, the variables present in a single unit” (p. 7) presenting findings in a rich description that uses words and pictures rather than numbers. This idea is complemented by Yin (2009) who suggested that case study “allows investigators to retain the holistic

and meaningful characteristics of real-life events” (p. 4). The design for the present research aimed to take advantage of the qualitative case study to understand “how all the parts work together to form a whole” (Merriam, 1988, p. 16) in the schools in this study.

Case study was selected as the most appropriate design as it enabled me to focus on “discovery, insight and understanding” (Merriam, 1988, p. 3) about the experiences of the students, teachers, parents and school leaders in secondary schools that decided to make pedagogies of care the core of their educational actions. Yin (2009) declares that case study arises out of the desire to understand complex social phenomena. This view is expanded by Stake (2005), who contends that the case study approach concentrates in understanding the complexities of the case, searching for patterns, coherence and sequence. Moreover, Stake argues that case study in itself is not a method, but a research strategy, which is focused on understanding “issues” which are “complex, situated, problematic relationships” (p. 448). This central concern also applies when the research project includes more than one case, as in a multiple-case study design.

3.3.2 Multiple-case study design

The main interest in a thorough exploration into how pedagogies of care and reconciliation are enacted in different secondary schools meant more than one site for scrutiny, resulting in a multiple-case study design. Stake (2005) suggests that multiple or collective case studies are instrumental in supporting a more thorough understanding of the phenomena in question. In the context of this study, three secondary schools were the cases selected in order to investigate pedagogies of care and reconciliation in practice. As such, the inclusion of these schools in my multiple-case study aimed to learn from their experiences with pedagogies of care and reconciliation in the past 10 years. Their journeys portrayed opportunities and challenges that educational communities could encounter when committing to the ideals of an ethos of care over a significant period of time.

According to the principles of purposive sampling (Patton, 2015; Stake, 2005), the selection of cases must help to achieve a greater understanding of a critical phenomenon. Stake (2005) argues that purposive sampling builds in variety and acknowledges opportunities for intensive study. In the scope of this thesis, the phenomenon is the promotion and sustainable implementation of pedagogies of care and reconciliation in secondary schools. My aim was to provide meaningful insights into how this pedagogical approach was supported in secondary schools and classrooms by understanding the experiences of principals, teachers, students and parents in these schools. The three participant secondary schools placed pedagogies of care and restorative practices at the core of their actions.

Their varied cultural and political environments also provided invaluable opportunities to expand my understanding about pedagogies of care and reconciliation from different perspectives.

However, the three schools were also considered as bounded systems (Cohen et al., 2011; Merriam, 1988) where the focus was the exploration of pedagogies of care and reconciliation within the characteristics of the particular case (Stake, 2005), namely: location, time frame and school participants. Each school, understood as a “bounded system”, served the purpose of showing different perspectives on how pedagogies of care and reconciliation are played out in secondary schools. Nevertheless, bounding is not without its limitations. For example, Barlett and Vavrus (2018) argue that, “prematurely bounding the case” (p. 2) might be inconsistent with qualitative research epistemology. They contend that no case is intrinsically bounded, and that the qualitative researcher who wants to be consistent with a constructivist or interpretive theoretical framework, will understand that the decision to bound the case must be “temporary and must be regularly revisited in the light of new data that are collected and as a result of emergent analysis” (p. 2). Barlett and Varus’s caveat illuminated my understanding that each case can be delimited but not closed. That is, although each case may be delimited by seemingly intrinsic boundaries, such as name and zone, other boundaries are “not found ... but made by researchers” (p. 2). Therefore, the study of each case in context necessarily recognises the relevance of place, time and circumstances so that boundaries can be continually reviewed in the light of “new data that are collected and as a result of emergent analysis” (p. 2).

3.3.3 Case study schools

Three schools (two in Aotearoa New Zealand and one in Perú, Latin America) were invited to participate in the research. These schools have been implementing pedagogies of care and reconciliation for a number of years and, at the time of the research, they were at various stages in doing so. Also, the three schools reflected diverse cultural (Indigenous/Western), political (colonialism/dictatorship) and socioeconomic contexts. In terms of the cultural context, the cultural context of the Peruvian school is Latino and Mestizo, while the cultural context of the Aotearoa New Zealand schools is mostly Pākehā and Māori. In terms of the political context, both countries have a history of colonialism, although in Aotearoa New Zealand parliamentary democracy has been uninterrupted since the 19th century, while Perú has endured dictatorship (1968–1980) and internal armed conflict between the Government and the guerrilla, Sendero Luminoso (1980–2000), followed by a Truth and Reconciliation Commission. With regard to the socioeconomic contexts, the Peruvian school is private, receiving state subsidies and serving a low socioeconomic status (SES) population,

while the schools in Aotearoa New Zealand, one is state owned and the other one is state-integrated (special character school). Therefore, the selection of schools was influenced by the expectations of relevance, diversity and opportunity to learn that are characteristic of the instrumental, multiple-case purposeful sampling (Patton, 2015).

Table 2 summarises key information about these schools. Fuller descriptions of each school are in Chapters 4, 5 and 6, which present the findings of each school case study. Table 2 outlines the differences in age ranges and grades in the Aotearoa New Zealand and Peruvian secondary education systems

Table 2. Key information about the case study schools

School	Country	City/region	Urban/rural	Number of students	Ethnicity	Type
Misti	Perú	Arequipa	Urban	318	Mestizo	Coeducational (primary) Single girls' (secondary)
A'oga a Tama	Aotearoa New Zealand	Canterbury	Urban	600	25% Māori 75% Pākehā	Single boys' (secondary)
Te Wharekura Kiwiana	Aotearoa New Zealand	Waikato	Rural	397	45% Māori 55% Pākehā	Coeducational (secondary)

Table 3. Secondary education ages and grades

Country	Age (years)	Grades
Perú	12–17	1–5
Aotearoa New Zealand	13–18/19*	9–13

*(Ministry of Education, 2017a ,Section: Primary and secondary education)

3.3.3.1 National contexts of the schools

Education in Perú is under the jurisdiction of the Ministry of Education, which is in charge of formulating, implementing and supervising the national education policy. According to the Peruvian Constitution (1993) initial, primary and secondary education are compulsory and free.

Secondary education lasts five years for young people between 11 (or 12) to 16 (or 17) years of age. It is organised in two cycles: the first, general for all students, lasts two years; and the second cycle is

diversified with scientific-humanist and technical options, and lasts three years. The complexity in the organisation and structure of secondary education in Perú is apparent in the curricular programme of secondary education (Ministerio de Educación, 2016c), which defines the following features:

- Eleven dimensions constitute the secondary education graduate profile;
- Seven transversal approaches should be infused in the curriculum; and
- Eleven curriculum areas and 31 competencies constitute what should be taught and learned.

Peruvian regulations state that secondary education:

Ofrece a los estudiantes una formación humanística, científica y tecnológica, ...afianza la identidad personal y social de los estudiantes. En ese sentido, se orienta al desarrollo de competencias para la vida, el trabajo, la convivencia democrática y el ejercicio de la ciudadanía, y permitir el acceso a niveles superiores de desarrollo.

(Offers a humanistic, scientific and technological formation, it aims to strengthen the personal and social identity of students, it is oriented towards the development of competences for life, work, democratic coexistence and the exercise of citizenship and allows access to higher levels of education). (Ministerio de Educación, 2016c, p. 6)

In Aotearoa New Zealand, secondary school is the second level of compulsory education covering years 9–13 (around 13 to 17 years of age). School education is compulsory from the ages of 6–16 and it is free at state schools if students are New Zealand citizens or permanent residents. Secondary schools offer three levels of the National Certificate of Educational Achievement (NCEA) qualification. The revised New Zealand Curriculum (NZC) (Ministry of Education, 2007) defines eight essential learning areas for primary to upper secondary education. According to the NZC, the upper secondary education curriculum (years 11–13):

.... allows for greater choice and specialisation as students approach the end of their school years and as their ideas about future direction become clearer. Schools recognise and provide for the diverse abilities and aspirations of their senior students in ways that enable them to appreciate and keep open a range of options for future study and work. Students can specialise within learning areas or take courses across or outside learning areas, depending on the choices that their schools are able to offer. (Ministry of Education, 2007, p. 41)

3.3.3.2 *Selection of case study schools*

The initial identification of schools occurred between February and July 2014. This happened through my participation as a visiting academic in the School of Teacher Education, at the University of Canterbury. My participation as a visiting academic evolved from electronic communication in April 2013 with Professor Letitia Fickel, Head of the School of Teacher Education, and Director of the Teacher Learning and Innovations in Practice Research Hub; as well as communication with Professor Angus Macfarlane and Associate Professor Sonja Macfarlane. The visiting academic role entailed opportunities for me to speak to staff and postgraduate students about my experience with restorative practice in Colombia. Likewise, the role involved engagement with Te Rū Rangahau, the Māori Research Laboratory, by ways of carrying out documentary research on restorative justice, visiting schools and connecting with restorative practice practitioners. The final product of the visiting academic role was a journal article co-authored with Professor Letitia, Professor Angus and Associate Professor Sonja Macfarlane (Nieto Angel et al., 2015). In the course of my work as a visiting academic, I was able to meet with the two schools in Aotearoa New Zealand. In addition, I resumed communication with Misti School, which I had visited in 2011.

I was acquainted with Misti School because of my work in Fundación para la Reconciliación in Latin America as explained in Chapter 1. During that time, a trusting relationship developed with the leaders of the community, principal, staff and teachers. Building on this relationship, I approached the school principal and the religious organisation community leaders⁴ during skype meetings and they responded positively to the school participating in the present research.

Inviting A'oga a Tama to participate in the study arose out of a connection between my previous experience in Latin America and my work as a visiting academic in Aotearoa New Zealand. While working in Latin America, I learned about the experience of A'oga a Tama with restorative justice by means of an online-Caritas International description of its restorative approach, background and implementation. Based on this knowledge, and following my visiting-academic activities in the University of Canterbury, I had a series of meetings with Mr. H., the school pastoral dean, who was the restorative school leader and liaison person. His positive response led to my meeting the school principal who agreed allow A'oga a Tama to be one of three case studies.

⁴ Misti School is affiliated to an international religious congregation.

I learned about Te Kura for the first time through my supervisor Professor Angus Macfarlane; a leader within his iwi (tribe) of Te Arawa and an academic leader for Māori education, who suggested inviting the school to be part of the investigation. Professor Macfarlane was acquainted with school principal's work as well as being a close colleague at Waikato University. My initial connection with the school principal occurred during a phone call in December 2014. After that, I continued to communicate with him via email as he expressed his agreement to be one of the three case studies.

My selection of the three schools, as previously discussed, responded to the criteria of purposive sampling. Selecting Misti School in Arequipa, Perú, was a decision made on the bases of its physical and cultural location. In terms of physical location, Misti School ensured a seamless connection to Latin America and an international approach to my multiple-case study. In terms of cultural location, two aspects were considered; the majority of school population was of Mestizo ethnicity, and many of the teachers were from the post-dictatorship generation. Mestizo ethnicity, as explained in Chapter 1, is a notion unique to Latin America signifying an inter-cultural mixing of European, African and Indigenous populations. Studying this school provided a distinctive occasion to investigate the significance of pedagogies of care and reconciliation in the Latin American context.

Selecting this school also aimed to illuminate the experiences of teachers of the post-conflict generation with pedagogies of care and reconciliation. Many of the teachers working in Misti School had experienced the impact of an authoritarian regime at the time of their own secondary and university studies. The memories of those times become apparent in their teaching in ways that are not always recognised. This was a key finding of the Fundación para la Reconciliación project in which I was involved (Equipo pedagógico Fundación para la Reconciliación, 2014). In the course of this project, every teacher in the school was trained in Schools of Forgiveness and Reconciliation (ESPERE), as were some students and their parents. Therefore, the unique cultural context of the school together with teachers' involvement with ESPERE training presented a distinctive opportunity to learn how the ideas of care and reconciliation permeated across family, school and classroom.

The reason for choosing A'oga a Tama School, a school for boys located in Canterbury, Aotearoa New Zealand, was due to its sustained involvement with the restorative philosophy and with socio-emotional education. In terms of school immersion with the restorative ideas, A'oga a Tama was described as portraying a sustained and effective change from an "assertive model of discipline" to a "whole school restorative approach" (Gordon, 2011, p. 1). My preliminary enquiries into this school suggested that A'oga a Tama's adoption of the restorative philosophy had resulted in two visible outcomes. First, the school reported a substantial decrease in suspensions and expulsions of students which seemed to have resulted in the school being a school of choice for Māori families in and out of

zone⁵. Second, because the school principal promoted the ideas of restorative justice, the school associated with broader processes of criminal justice reform in the city.

To further socio-emotional education through the curriculum, A'oga a Tama had connected this type of education with restorative philosophy and practice. According to available literature on restorative justice, emotional education is an important ingredient for consistent application of its principles in school settings (Kelly & Thorsborne, 2014). Hence, A'oga a Tama emerged as an opportunity to explore the implementation of caring pedagogies underpinned by a more holistic approach to education.

The rationale for selecting Te Kura, situated in the Waikato region of Aotearoa New Zealand, was due to the students' enrolment reflecting the school bicultural (Pākehā and Māori) context and its historical significance. In terms of the enrolment reflecting a bicultural context, the school enrolment in 2016 was 50 percent Māori and 50 percent Pākehā. According to Margrain and Macfarlane (2011), acknowledging such a bicultural context is fundamental to any understanding of educational development in Aotearoa New Zealand. Moreover, Macfarlane and Margrain emphasise the "indigenous nature of restorative practices" (p. 11) and suggest the centrality of understanding the historical influences in contemporary education.

Historically, Waikato was the scene of significant battles during the Māori Land Wars of the mid-19th century. At the time of this research, a group of Pākehā and Māori Te Kura students were presenting a petition to Parliament that a National Day be established to commemorate both the Māori and colonial people who lost their lives in the Land Wars. As such, Te Kura appeared to provide a valuable opportunity to explore further how Pākehā and Māori cultures reconciled in school and what the enablers were for a safe and caring environment.

3.3.3.3 Negotiating research relationships, gaining access

The approach to these schools aimed for consistency with the principles of care and building relationships. Maxwell (2005) uses the phrase "negotiating research relationships" (p. 82) to refer to qualitative researchers' "ongoing contact with participants" (p. 82). Maxwell argues that instead of

⁵ "An Enrolment Scheme Home Zone is a means of limiting the roll to prevent overcrowding at a school, and enables the Ministry of Education to make best use of the current accommodation at schools in the surrounding area. Each enrolment scheme must contain a home zone with clearly defined boundaries. Students who live in the home zone have an absolute right to enrol at the school." < <https://www.educationcounts.govt.nz/data-services/collecting-information/school-enrolment-zones>> retrieved 25/07/2017

‘gaining access’ as a goal to be attained, the idea of negotiating relationships entails the recognition of a continual negotiation of such relationships as the research project unfolds.

From the outset in December 2014, establishing relationships with each school was guided by KM principles: *whakawhanaungatanga* (building and maintaining relationships) and *kanohi ki te kanohi* (face-to-face interactions; maintaining closeness and presence to the participants). This was achieved by engaging in school activities and maintaining electronic communication with school principals and liaison people. For example, beginning in October 2014, I held monthly skype meetings with the school principal and school leaders the Peruvian school. In addition, from December 2014, I held a number of phone conversations with the school principal of Te Kura. Likewise, in January 2015, I visited A’oga a Tama in Canterbury and met the school counsellor and the school pastoral dean who showed me the school grounds and talked with me about the school’s experience with restorative justice.

In February 2015, the two Aotearoa New Zealand school principals were invited to a hui with myself (as researcher), the principals and the research supervisors (Professors Fickel, Angus Macfarlane and Sonja Macfarlane) to collectively discuss the main features of the project, such as its purpose, duration, participants, key activities and timeline (2015–2016 school years). The schools were officially invited to participate in the study and were valued as members of a *whānau* of interest. During the hui, *manaakitanga* (hospitality and respect) was honoured and the research supervisors hosted a luncheon in appreciation of the schools’ restorative approaches and the alignment of their work to my research. Although the trip to Christchurch was not possible either for the director of Te Kura or for the director of Misti, both expressed their decision to be part of the project. The communication with them was telephonic and by skype respectively.

In April 2015, I made preliminary visits to the schools in Aotearoa New Zealand with the purpose of clarifying my intentions to staff and teachers. Going to see and spend time with school participants socially, recognised my visitor status; I am *manuhiri*. I am a scholar from Colombia who has a passion for pedagogies of care and a respect for things cultural. However, on my first visit, I brought cake and biscuits for the staff and teachers’ morning tea. My gesture was an expression of my appreciation for their willingness to share with me their lives and their personal and professional stories. In other words, my deep commitment to authentic care implied enacting it myself.

A preliminary visit was not possible for Misti School. After the hui mentioned above, I continued to talk on skype with the principal and her team. In these conversations we agreed on all the details of my visit for data collection. However, in the first few days of my stay in Arequipa I visited the school and its surroundings, and we had time for socializing. That was my way of indicating that was was

willing to strengthening the relationships previously established with the school. Also, I handed over to the principal a few kohas representative of Aotearoa New Zealand. That was my way of suggesting connections between the people and the contexts of this research.

From the perspective of research methodology, my approaching the schools and building trust was integral to Indigenous research principles. For example, I aimed to be consistent with the *principle of horizontality* referred to previously, which, according Fals Borda (1999) recognises the "vital and symmetrical relationship of social research" (p. 6). By expressing my genuine interest in learning their stories, I sought to convey respect and appreciation to school participants who were 'opening windows into their realities'.

3.4 Methods of Data Collection

Data was collected to examine four dimensions of school life: (1) personal factors related to teacher philosophy, thoughts and expectations; (2) pedagogical factors, related to caring relationships between teacher and students; (3) organisational factors, related to school culture and school leadership; and (4) community factors, related to relationship of the school with families and the wider community. My tentative working hypothesis was that the interaction of these four dimensions explains the sustainability of pedagogies of care and reconciliation. Therefore, in order to gather data that was relevant to each of these dimensions of school life, this study employed four methods of data collection as summarised in Table 4: one-to-one interviews, focus groups, observations and document analysis. From each school, I *intended* to include the principal, four teachers, four students and four parents, and this is what is captured in the table. These represent the formal, planned data sources. These interviews and focus groups were recorded and transcribed. As will become evident in the findings from each case study (in Chapters 4,5 and 6) the *actual* number of participants in each of these groups varied when I was collecting data within schools. This happened because some teachers and some students volunteered to have a conversation with me as the researcher. Some of these informal, field-based interviews were recorded and my notes from those interviews were handwritten, therefore there were no transcriptions for them.

Table 4. Amount and type of data collected from participants and other sources

Type of data	Principals (n)	Teachers (n)	Students (n)	Parents (n)	School
--------------	-------------------	--------------	--------------	-------------	--------

One-to-one Interviews	3 (1x3)*	12 (4x3)	12 (4x3)
Focus groups		12 (4x3)	12 (4x3)
Observations			7–10 days per school
Document analysis			✓

* (1x3) denotes 1 principal from each of three schools

In the selection of specific participants from the population of students, parents, teachers and principals, the main criterion was for a diverse group of interviewees (Rubin & Rubin, 2005). Diversity concerned ethnicity (Māori, non-Māori, Mestizo), age/year/grade level and gender. In addition, diversity concerned teachers' years of experience in the school.

The aim was to identify teachers who were knowledgeable and portrayed different perspectives. I relied on the school principals' for a careful selection of teachers and students as a form of purposeful sampling. Once students were proposed by principals, then the parents of the students were asked to consent to their child's participation in the study and were also invited to be participants in the research. Students' consent to participate was also gained.

Confirming or triangulating data from different sources, including the formal and informal interviews, observation, and document analysis, was a necessary strategy to ensure that the particular situations and context of each school could be described in the most accurate way possible in each case study. Creswell & Poth (Creswell & Poth, 2018) argue that that engaging in "validation strategies" such as triangulation, is necessary in qualitative research because essentially, qualitative researchers aim for multiple ways of interpreting and understanding social interaction, they argue that "there are no right stories, only multiple stories" (p.53). Similarly, Denzin and Lincoln (2005) contend that the use of multiple methods "empirical materials, perspectives, and observers in a single study adds rigour, breadth, complexity, richness, and depth to any inquiry" (p.5). Further, Fontana and Frey (2005) argue that because "Humans are complex, and their lives are ever changing" (p. 723) qualitative researchers want to apply a variety of methods to study them and therefore, improve their understanding of how humans make meaning of their lives. Specific to case study qualitative research, Stake (2005) contends that triangulation is important to appreciate the different ways in which a single case is being seen (pp. 453-454).

3.4.1 Individual interviews and focus groups

Through individual interviews I aimed to understand individual participants' experiences and I provided topics to be explored within the phenomena of the research (See Appendix A). Interviews happened in the natural setting of each school according to each participant's availability. Most of the individual interviews with principals lasted from one to two hours. In-depth interviewing was the preferred form of conversation, and I sought to elicit information about scenes, situations and events that participants had witnessed as instances of pedagogies of care and reconciliation.

On the other hand, the focus group sought the collective views emerging from the interactions between participants (Cohen et al., 2011). In each school, three different groups of participants were brought together to discuss their views on the research topic: one group of teachers, one group of parents and one group of students. During the focus group my role was that of a skilled moderator, using prompts and encouraging thinking and reflection in order to make meaning of their diverse experiences. The focus groups were useful to triangulate with the one-to-one interviews and observations.

Tables 5, 6 and 7 show the composition of the teacher, student and parents focus groups at each school, respectively.

Table 5. Composition of the teacher focus group at each school by year/grade level, gender and ethnicity

School	Year/Grade level	Gender (n)	Ethnicity (n)
Misti	Grades 4–5	Females = 3, Males = 1	Mestizo
A'oga a Tama	Year 12	Males = 4	non-Māori = 2, Māori = 2
Te wharekura kiwiana	Year 12	Females = 2, Males = 2	non-Māori = 2, Māori = 2

Table 6. Composition of the student focus group at each school by year level, gender and ethnicity

School	Year/Grade level	Gender (n)	Ethnicity (n)
Misti	Grades 4–5	Girls = 4	Mestizo = 4
A'oga a Tama	Years 12–13	Boys = 4	non-Māori = 2, Māori = 2
Te wharekura kiwiana	Years 12–13	Girls = 2, Boys = 2	non-Māori = 2, Māori = 2

Table 7. Composition of the parent focus group at each school by grade/year

School	Parents (n)
Misti	Grade 4 = 2, Grade 5 = 2
A'oga a Tama	Year 12 = 4
Te Wharekura Kiwiana	Year 12 = 4

I intended each conversation to be flexible and unique according to each participant's life experiences, knowledge and willingness to share. In this way I gained significant insights about the way they experienced care and reconciliation in the context of teaching and learning – how they faced problems and conflicts, and contemplated courses of action in the light of care and restorative philosophies (see Appendix A for individual interviews and focus group guiding questions).

All these planned conversations were audio recorded for later verbatim transcription into a Microsoft word document and eventual analysis. Transcription was completed either by a professional transcriber or me. When the professional transcriber was necessary, a confidentiality agreement was signed. In the case of Misti School, after transcription, I translated the interviews conducted in Spanish into English. There were two times when a member of a focus group wanted me to stop the audio recorder, and then turn it on again; and I respected this. This occurred twice: the first time the interviewee became quite emotional, and I sensed the need to stop the interview and allow the person to regain their composure. The second time, an interviewee wanted to express an idea and did not want it to be recorded.

3.4.2 Observations

I used informal and formal observations in the study as another means of data gathering. At all times I had my research question in mind so that I was alert to the possibilities of observing pedagogies of care and reconciliation happening before my eyes. My observations were intended to account for “both the human activities and the physical settings in which such activities take place” (Angrosino & Rosenberg, 2011, p. 467). In addition, my observations aimed at complementing what I learned through interviews and focus groups, hence allowing a more comprehensive view of the schools studied. Patton (2015) argues that the personal contact that derives from observation is advantageous for understanding the context in a holistic way.

I used informal and formal observations of student-teacher and principal-teacher interactions in a variety of settings. Informal observations happened at different times and in different settings during

my visits, such as, when I was sharing morning tea with teachers, watching kapa haka (traditional Māori performance/dance), watching students during school breaks, on the sports ground, in the canteen, library or administration area, and attending a weekend whole-family sports day. In Te Kura, I was invited to stay four consecutive days at the students' hostel. This enabled me to carry out informal observations during breakfast, the evening meal, and in the lounge where students gathered before school. In such situations, I tried to capture the moment by recording the observations as soon as possible after the event, by either speaking into the audio recorder or noting them on paper. In this way, I was socially engaged during informal observations but very clearly not involved in conducting the process.

There was an occasion at Te Kura when two teachers invited me to their home for an evening meal; I enjoyed both the meal and hospitality. Being in their home increased the "comprehensiveness" of data gathering and provided a deeper insight into what authentic caring for students demanded from teachers. Likewise, at the Misti School, teachers and other staff (Counsellors, Finance Manager, and Librarian) invited me to a school picnic. In this context, I could appreciate the social interaction between the teachers, and the staff-teacher relationships in a different way. However, my being an observer in a non-school situation also put a question mark around the research boundaries. Qualitative research, nonetheless, accepts the shifting of situations and settings.

Formal observations occurred during planned curriculum classroom sessions. I recorded observations (text, drawings and photos) in my notebook or on my laptop during the lessons. In all cases, the teachers introduced me to the students so that my presence was always known and visible. I was positioned in the room in different places according to the teachers' comfort and classroom organisation.

My location in the room turned out to be an important, though unplanned aspect of formal observation. For example, in Misti School, where classrooms were organised in the traditional style of rows and columns, I was sometimes placed in front of the classroom and sometimes at the back. As the angle of observation varied, I was able to capture the nuances of student-teacher interactions. The reflections that emerged from these observations translated into themes that were then followed up during interviews or focus groups.

3.4.2.1 Observation tool

I connected three main ideas to devise an observation tool for planning and organising my formal observations (See Appendix B). The first idea came from Noddings' (1984, 1992) conceptualisation of student-teacher caring relationships. Noddings (1984) contends that student "responsiveness

completes the caring” (p. 181). Her argument inspired me to think about the importance of observing students’ reciprocity as it occurred naturally in the classroom.

The second idea was motivated by Noddings’ (1992) conceptualisation of four major components of moral education from the perspective of an ethic of care: modelling, dialogue, practice and confirmation. According to this model, students test, practise and learn experiences in the classroom. Noddings’ model helped me to plan and organise my observations in order to identify those elements in the natural setting of the classroom.

The third idea guiding my observation tool was Macfarlane’s (2004) conceptualisation of culturally responsive pedagogy and a culturally competent teacher. Macfarlane advocates that a culturally responsive teacher: is committed to establishing relationships that affirm students’ identity (whanaungatanga); is self-aware and effective in classroom management (rangatiratanga); shows respect, kindness and compassion (manaakitanga); and balances power to preserve group cohesion (kotahitanga). Macfarlane’s proposal is aligned with “pedagogical caring” (Noddings, 1984, p. 70) and facilitated my understanding of building relationships in the particular cultural context of each school. (See Appendix B for the observation tool).

In the observations, I was looking for evidence of four features: (1) behaviours that modelled the teachers’ desire to establish relationships with students; (2) language that facilitated responsiveness and care; (3) opportunities for students to grow competence in caring and reconciliation and (4) affirming student-teacher interactions. Classroom observations happened at least twice and up to four times a week in each school. Using the observation tool, a complete observation session took about 45 minutes and I focused my attention in three dimensions: on the teacher, on students’ responses to the teacher and then on student-teacher interactions.

The observation tool presented strengths and limitations. In terms of the strengths, the tool focused my attention on the three concepts indicated above: reciprocity, moral education and culturally responsive education, but allowed some adaptability. For example, although I initially planned to structure the observations into three 15-minute observation blocks for each session, after a few sessions, I realised that an overall appreciation of the classroom environment and interactions proved to be more efficient.

In terms of limitations, the tool did not sufficiently anticipate the variations in physical environments that I found in schools. For example, at Te Kura only one of the four teachers was teaching in a traditional classroom. One teacher was in the school area where kapa haka training was conducted, one was in the hostel, and one was in the Academy room, which is an open space that integrates desks,

kitchen and a rest area. In this school, I preserved the central ideas and adapted the tool for the different contexts.

3.4.3 Written documents and artefacts

The fourth key data source were documents and artefacts gathered to complement my observations and interviews (Merriam, 1988). This included things such as the school prospectus, school annual reports (published 2011–2014), the school webpage, photographs, enrolment forms, ERO reports, newspaper articles, school stationary and the staff photo display.

3.5 Data Analysis

As already mentioned, all planned interviews (including the focus groups) were transcribed verbatim. These were analysed using a constructionist thematic analysis method developed by Braun and Clark (2006). Concerning the informal interviews (not recorded) that I captured in my notes, once I finalized the thematic analysis with the formal transcripts, I then used the emerging themes to review the notes to triangulate.

I chose a thematic analysis because it originates from content analysis and is well suited for case studies (Patton, 2015). It was an accessible process that enabled me to organise and interrogate data in ways that allowed me to identify themes and issues, discover relationships and make interpretations of the particular case. It allowed me to generate theoretical perspectives on the phenomenon of pedagogies of care and reconciliation. Step-by-step thematic analysis transported me towards an explanatory model of the interaction between themes in relation to my research question, and through the process of induction, I have been able to propose a theoretical viewpoint which is taken up in Chapter 7.

I followed the six phases of thematic analysis proposed by Braun and Clark (2006). These are described as follows:

Table 8. Phases of thematic analysis

Phase	Description of process
1. Familiarise yourself with the data	Transcribe data (if necessary), read and re-read the data, noting down initial ideas.
2. Generate initial codes	Code interesting features of the data in a systematic fashion across the entire data set, collating data relevant to each code.

3. Search for themes:	Collate codes into potential themes, gathering all data relevant to each potential theme.
4. Review themes	Check if the themes work in relation with coded extracts (Level 1) and the entire data set (Level 2), generating a thematic 'map' of the analysis.
5. Define and name themes	Ongoing analysis to refine the specifics of each theme and the overall story the analysis tells, generating clear definitions and names for each theme.
6. Produce the report	The last opportunity for analysis. Selection of vivid, compelling extract examples, do final analysis of selected extracts, relate the analysis to the research question and literature, producing a scholarly report of the analysis.

(From Braun and Clarke, 2006. Using thematic analysis in psychology. p. 87)

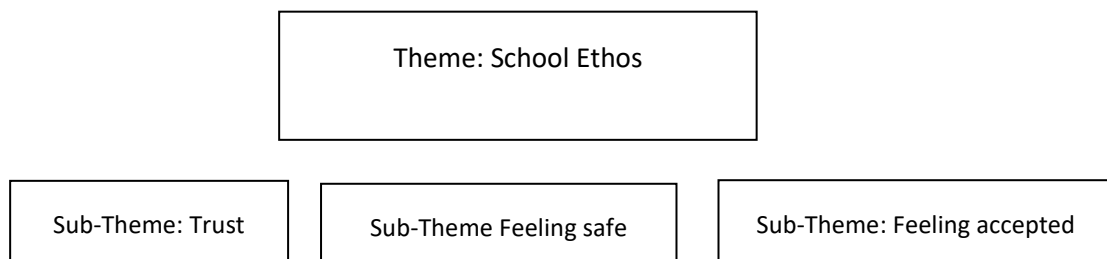
I followed six steps as I analysed my data.

1. I placed interview/focus group transcripts for each school into four groups: principals, teachers, students, and parents.
2. I coded all the interviews as follows:
 - a. Individual interview as (I.I.). I interviewed one teacher twice, I coded these as I.I. 1a, and I.I. 1b. At Misti School, the principal and the head of the religious congregation in the school were in the same interview, and I used the same code "I.I."
 - b. Focus groups as (F.G.).
 - c. Informal conversation not recorded as (I.C.). These unplanned conversations that covered a few topics were not recorded.
3. I numbered each page of the transcript so that I could subsequently follow up the relevant sections of the interviews/focus groups. For interviews with no transcript (one student at Te Kura, one mother at Te Kura, school counsellor at Te Kura, and one teacher at Misti), I used the time interval in the recorded interview.
4. I coded the transcripts into themes in a systematic process, according to each group in a school. Coding is defined as "identifying a feature of the data that appears interesting to the analyst" (Braun & Clarke, 2006, p. 88).
5. I read and re-read each transcript, made notes in the margins and identified an initial list of codes. I also coded the written and visual content emerging from the formal observations. The coding was also used to analyse documents, such as ERO reports and school annual reports.

6. I listened the recorded informal interviews and reviewed my notes from not recorded interviews. Then I identified new codes, and/or connections with previous codes from the transcripts, as a form of triangulation.
7. Then I developed a whole school “thematic map” (Braun & Clarke, 2006, p. 87) for each school.

My analysis was a recursive process (Braun & Clarke, 2006, p. 86). I was regularly moving backwards and forwards between the entire data set, the coded extracts and the analysis. I began to notice and look for patterns of meaning and issues of potential interest in the data. From this work, I was able to group some of these themes into larger themes because I could see similarities and differences between them. Some of these “large themes” became the pillars for in-depth and holistic analysis of each school. I developed a resonance/dissonance model to analyse my observations and documents. For every observation and document statement, I checked the transcripts to see whether it resonated or was dissonant with what was talked about by the participants.

Below I propose an illustration of a number of sub-themes and one larger theme that I was able to identify as emerging from the analysis of the data.



Following are two examples of data gathered from a student focus group and from an individual conversation:

“What I like the most from this school is that I can be myself, show who I am really, and become a better person.” (Student, Misti School, F.G.) This was initially coded as belonging to two sub-themes, “Trust” and “Feeling accepted.”

“If I hadn’t stood up for a bunch of people they would have been punched. I am going to report that. We don’t want idiots in the school.” (Student, Te Wharekura Kiwiana, I.I.). This statement was initially coded as belonging to the sub-theme, “Feeling safe”.

The theme, "School ethos" included sub-themes associated with participants' feelings about the school environment. This theme was selected based on its etymological definition: ethos is the character, guiding beliefs or ideals that characterise a community, nation or ideology.

During the analysis process, however, two specific reflections helped to refine what I had defined as "School ethos". First, the concept of "school culture" appeared to be different from the concept of "school ethos", so, it was necessary to discern which of these two concepts best fitted what the participants were communicating. Second, the analysis showed that participants thought that "pedagogy" was related to, or the same as, 'school culture'. Such insight helped to explain that codes initially classified in the sub-theme "Pedagogy", also appeared in the sub-theme "School ethos." This reflective exploration meant that I approached thematic analysis as a recursive process.

3.6 Ethical Considerations

My approach to ethical issues in my qualitative research was to consider their relevance to different phases of the research process. Creswell and Poth (2018) suggest that ethical issues in qualitative research can be described as happening at all phases of the inquiry:

- Prior to conducting the study;
- At the beginning of the study;
- During data collection;
- In conducting data analysis;
- In reporting data; and
- In publishing the study (p. 54).

Prior to conducting the study, I secured university approval from the University of Canterbury Human Ethics Committee and the Māori Research Advisory Group (MRAG). Obtaining their approval required my demonstrating an awareness of the guiding principles regarding research involving human participants, and, more particularly, Māori participants. My aim with regard to applying for MRAG approval was to demonstrate my commitment to conducting research in ways that were consistent with the Treaty of Waitangi principles (protection, participation and partnership), and in a manner that remained culturally safe for research participants and for myself. Furthermore, obtaining ethics approval entailed providing evidence of measures for respecting the privacy of all participants and ensuring their consent, including the right to withdraw from the study. In addition, University ethical approval required my ensuring confidentiality and anonymity, which involved my consent forms

explicitly including the following: the use of pseudonyms in documents, the use of an audio tape during conversations in group or one-to-one situations; an offer to provide them with any transcriptions and tapes of their input in interactions for confirmation, and a complaints procedure (see Appendices C-J for information sheets and consent forms). In keeping with my ethical commitment, I provided pseudonyms for each school and all participants quoted in Chapters 4, 5 and 6 (schools' case chapters). In addition, to ensure confidentiality, I changed the names of schools' published documents in the bibliography.

Guided by the ethical principles of KM and PAR, from the beginning of the study I sought Māori leaders and Peruvian community leaders' approval of my work, before approaching schools. In this way, I was showing respect for the knowledge and wisdom of the leaders to oversee what happens within their communities – *aroha ki te tangata* (a respect for people). I also knew I needed to do this *kanohi ki te kanohi* (face-to-face). In the case of Te Kura, I followed the connection that my supervisor already had with the school. In that way, it was through him, a Māori leader, that I gained access. In the case of Misti School, I followed the connection from the leaders of the religious community to which the school belongs. In the case of A'oga a Tama I sought approval from the school principal.

During data collection, I sought teachers' approval for conducting research on site and expressed my commitment to providing the least disruption to their activities. In a briefing meeting at each school, I explained the nature and purpose of the research to the teachers and at the end of those meetings, a liaison person was selected for me to communicate with in terms of ethics and consent forms. At the time of interviews I was aware of the "nature of the interview process ... [and] how it creates power imbalances through a hierarchical relationship often established between the researcher and the participant" (Creswell & Poth, 2018, p. 57). My awareness led me to pursue a 'safe' space where each interviewee could feel comfortable and respected. I wanted to build trust and avoid daunting questions. With this purpose in mind, I completed the following activities: 1) prior to the interview, I sent the prompt questions to the school principal; 2) prior to the interview, I asked each interviewee to select a suitable place and time for the interview; 3) I began the interviews by introducing myself: a Latino woman, born in the '70s, and a mother of two teenagers; and 4) I reiterated the purpose of the research and that we could stop the recording at any time at their request.

In analysing the data, I sought to account for multiple perspectives and contradictory findings. For example, in one school, where information from a student contradicted the feelings expressed by the others interviewed up to that point, I went to my supervisors to discuss the ethical considerations that surrounded that particular situation. The decision to report this finding within the thesis, while using

pseudonyms and retaining confidentiality, demonstrated its usefulness by expanding the field of practical discussions with the staff and teachers of this school.

Regarding ethics in publishing, I sought to share information from this research study with both research participants and stakeholders (educationalists, researchers and policy makers). For the research participants, I provided copies of the relevant chapters to the principal of each school. Additionally, a skype conference with the senior staff of Misti School provided an opportunity to explain the findings using Spanish as the main language of communication, instead of English. For stakeholders, I sought to share information in the form of journal articles and conference papers. In preparing journal articles and conference papers, I worked collaboratively with my supervisors who were then included as co-authors. In addition, I ensured that the findings were reported as 'preliminary' results of an on-going doctoral study.

3.7 Trustworthiness

In qualitative research, trustworthiness has become a significant concept because it permits researchers to discuss the merits of qualitative research without depending on the concepts and language of quantitative research (Given & Saumure, 2008). Therefore, concepts such as generalisability, reliability and objectivity are reassessed within the qualitative research paradigm. The alternative concepts include transferability, dependability and credibility, where trustworthiness can be considered as the means by which these qualities become evident in the research.

Denzin (2011) argues that qualitative research is being recognised as an approach with greater explanatory power compared to quantitative research. However, qualitative researchers have faced the need to answer questions about the rigour of their work; more specifically, questions such as 'is this research one that can be trusted'? Denzin points out that discussions about these issues have configured a "global conversation" (p. 645) where ethical, political and academic aspects converge. Such global conversations concerning the virtues of qualitative research acquire specific relevance in the contexts where this study was undertaken - Latin America and Aotearoa New Zealand.

In these two contexts, qualitative researchers who are concerned with issues of social justice have moved away from the canons established by positivism and quantitative research (Bishop, 1998; Navarrete, 2015). Moreover, as a Latin American researcher myself, I agree with Navarrete (2011), when he argues that Latin America is at a critical juncture where new research paradigms more attuned to the particular circumstances of our sub-continent are beginning to emerge. Within such a

critical juncture, and because I aspire to disseminate this study in Latin America as well as in Aotearoa New Zealand, I appreciate the importance for my research to openly describe the strategies that I followed to ensure trustworthiness.

To establish trustworthiness in the present research I followed a number of strategies which ensured methodological rigour and authentic enquiry (Guba & Lincoln, 2005). I used a principle of fairness to ensure that all the “voices in the inquiry effort” (p. 205) had an opportunity to be represented, and their accounts were exposed fairly and with balance. This implied acknowledging discrepant evidence and negative cases (Maxwell, 2005), as noted above.

In case study methodology, Merriam (1988) proposes six strategies to insure that findings match reality:

- Use multiple methods and sources (triangulation);
- Take data and interpretations back to the people from whom they were derived (member checking);
- Repeat observations over time (long-term observation);
- Ask colleagues to comment on findings as they emerge (peer examination);
- Involve participants in all phases of the research (participatory modes of research); and
- Clarify the researcher’s assumptions at the outset of the research (researcher bias).

I used triangulation and member checking as the two main strategies to ensure that the knowledge gained from the study was credible and dependable. While I used member checking to verify the accuracy of the data collected, I considered it to be more about building trust and caring relationships. Consequently, I established further contact with schools after data collection so that I could share the general findings of the study and my interpretations for debate, criticism, dialogue and co-construction with participants and other stakeholders. This process ensured that my interpretations of the actual situations during the study were trustworthy and authentic – that is, they accurately represented what I saw. This is a recognition that qualitative research pursues “validity as authenticity” (Guba & Lincoln, 2005, p. 207), but does not pretend to be an objective universal truth or to make generalisations. The virtue and beauty of qualitative research lie precisely in the attempt to “capture those elements that make life conflictual, moving, problematic” (Guba & Lincoln, 2005, p. 206). With this clarity and purpose, I turn now to present the findings in each school in Chapters 4, 5 and 6.

3.8 Introduction to findings

The next three chapters present the findings of the case studies in three secondary schools: one in Perú and two in Aotearoa New Zealand. As noted in this chapter, the secondary schools were selected because they offered opportunities to learn about the factors that promote and sustain pedagogies of care and reconciliation. As a result of the fieldwork and analysis, it appeared that the three schools were committed to making the ideals of care and reconciliation a reality in their pedagogy and school ethos.

Each study case chapter is organised into five sections: school context, school ethos, meanings of care, pedagogy of care and factors that promote and sustain pedagogies of care and reconciliation.

In section one (school context), I describe the circumstances that form the setting for the investigation in each school. I give a detailed description of the quite diverse contexts in which the values of care and reconciliation have been shaped, and highlight the specific challenges and opportunities for the participants that each school faced when implementing the pedagogies of care and reconciliation.

In section two (school ethos), I portray the characteristic spirit of the school culture as perceived by the participants, involving the attitudes and aspirations of school leaders, teachers, students and parents.

In section three (meanings of care), I present the varied interpretations of participants about the notions of care and reconciliation in each school, albeit associated with ongoing processes of collective meaning-making.

In section four (pedagogy of care), I present the participants' descriptions of how students and teachers were learning to care and reconcile relationship conflicts. I also describe the diverse understandings of participants about how pedagogies of care and reconciliation assisted academic learning.

In section five (factors that promote and sustain pedagogies of care and reconciliation), I offer an interpretation of the enabling factors that promoted and sustained the process of school change towards the ideas and values of care and reconciliation.

In Chapter 4, I use Spanish, followed by my English translation, for some of the Spanish speaking participants' quotations. The selection of which quotations to keep in Spanish was based on my

personal decision about the particular meaning of specific words or sentences. However, in quotes longer than 40 words I used only my English translation, for easiness of reading.

Chapter 4 Misti School

In keeping with the design of my case study I interviewed the principal, some teachers, students and parents. Table 8 shows the pseudonyms that I have used throughout this chapter for the participants at Misti School. As explained in Chapter 3, in this school the principal and the head of the religious congregation, Mrs Ana and Mrs Sonia, were the participants in the school principal interview.

Table 9. Pseudonyms of participants at Misti School

Participant	Pseudonym
Principal	Mrs Ana
Head of the religious congregation	Mrs Sonia
Teachers	Zoila, Maria, Esperanza, Roberto, Ronaldo, Yesenia
Students 4to secundaria	Graciela, Isabela
Students 5to secundaria	Eloísa, Nohemi
Parents	Rosa (Graciela's mother); Marta (Isabela's mother); Libardo (Eloísa's father); Julia (Nohemi's mother)

4.1 Context and background: Arequipa, *Mestizo* society in transition

Misti School, which was founded in 1878, is in the midst of a society in transition. During my visit to the school, I was able to appreciate elements of such transition in the sociedad Arequipeña (the Arequipa society) when I was reading the local newspapers, walking around the city, observing people and talking with locals. Political and social changes were two aspects of this transition. In the political change, one aspect of this transition was female participation in electoral politics. At the time of my visit, I found a local newspaper report of a young woman who was running for the presidency in Perú. According to the reporter, her running for the presidency “ha creado un pequeño sismo en el ambiente político nacional” (had created a small earthquake in the national political environment)” (Sin luchas no hay victorias, 2015, Agust 23). The candidate was a woman of peasant ancestry, and from a leftist political party. In the view of the reporter, her background was a change in the politics of Perú that resembled an earthquake. On the social level, another aspect of a transition I observed was the more frequent use of dialogue to deal with relationship conflict and the decreased use of physical punishment within families and at school. In the local San Camilo market, I talked to the vendors about their children's school experiences, and they spoke about how schools and families have a role in

educating “respectful children” by using dialogue instead of “shouting and threats” (Field diary, 23/08/2015).

Another critical aspect of this societal transition was the increasing participation in the education system of people with ancestro Andino (Andean Indigenous ancestry). According to my conversations with locals, and according to what appears in the history books of the city (Quiroz, 2005), the genesis of this change could be in a higher social acceptance of mestizaje – the combination of African, European and Indigenous ethnicities – in the sociedad Arequipeña. According to Quiroz (2005), the city of Arequipa is representative of Latin American mestizaje. Mestizaje has been occurring since the 15th century, and according to Quiroz, Arequipa has developed, “a set of Mestizo cultural expressions, where the Western and Andean components were intermingled through contact in different proportions, therefore giving birth to a unique expression” (p. 69). Signs of mestizaje were visible in the areas next to the historical centre of Arequipa where the school was located. For example, near the Calle Beaterio (Beaterio Street) and Puente Bolognesi (Bolognesi Bridge), retailers were selling musical instruments, such as the zampoña and guitars. The Andean cultures played the zampoña, a wind instrument; while guitars were the basis of Yarawi, a music genre native to Arequipa. Yarawi is an expression of the fusion of two music cultures - Inka and Hispanic. The Inka music culture that contributed to “Jarawi” and the Hispanic music culture, that had been introduced by the Spanish colonisers, was renamed by natives as “Yaravi”. The Jarawi was mixed with the Spanish ballads in the 16th century and resulted in a unique expression of cultural wealth in Mestizo societies.

Mestizaje, however, also resulted in inequality of opportunities, discrimination and political conflict. A few blocks away from the school premises in the San Camilo market, Indigenous and Mestizo vendors offered a wide array of fruits, tubers, roots, ceviche, cheeses and bakery products among other regional products. One Indigenous woman, who was selling figs, explained that she could only sell them because it was Saturday, saying that “during the week the police come and move us; we are not authorised” (Field diary, 23/08/2015). Her testimony resonated later with a conversation with one school teacher, who experienced discrimination as an Indigenous child migrant with his family to Ciudad Blanca (the White City), the popular name for the city of Arequipa. The name, White City, not only recognises the pale colour of sillar stones⁶ – the main construction material in the 19th century –

⁶ The *sillar* stone is a typical and characteristic rock of the city of Arequipa. It is white and porous, and it is used for construction and it may also be used for decorating purposes thanks to its very nice finishing appearance. <<http://www.scribd.com/doc/57704946/La-Piedra-Sillar-Es-Una-Roca-Tipica-y-a-de-La-Ciudad-de-Arequipa#scribd>>

but, according to the school principal, Arequipeños preferred the white skin colour over other types. White skin was also a symbol of power, because the "white" Spaniards were the "aristocracy" in Arequipa (Quiroz, 2011). During an interview, teacher Roberto described the embarrassment he went through as a teenage street vendor, adding that he no longer suffers because society is changing. He said:

(Well, I no longer have to live in any circumstances where I may feel bad or emotionally low because it is a circumstance of the society in which we live; it is no longer about the face or the size, or the colour. Now we could say that it is not only about the person's last name. Today it is about demonstrating how good you are, how competent. And society itself has faced such situations; and this is transpiring, for example, in hiring a person, or finding out who are the leaders ... so presently it is more important how well you are doing your role in a particular moment. Past issues (about last names) are being left aside.). (Teacher Roberto, I.I., p. 6)

Therefore, while discrimination and stigma associated with appearance, names and traditions still exist in Arequipa, Roberto perceived a progressive trend towards greater equality of opportunity associated with quality education. Roberto's description of his life clarified my understanding of how personal experiences connected with school life and broader dynamics of change.

Mrs Sonia was the school leader representing the religious congregation to which the school was affiliated. She also described Arequipa and Perú transitioning towards a more integrated society where people acknowledge the contribution of different cultures. She explained a cultural change in terms of emerging narratives; new ways of "telling" the history of the country in ways that replace old "vindicative" narratives. She said:

There is often a need for telling where we are from, our stories, but more like *reivindicarnos* (*demanding, claiming*), you know? I feel there is a need for *reconocimiento* (*acknowledgment*), which happens through recognising the contribution of each one. (School leader, Mrs Sonia, I.I., p. 7)

Mrs Sonia noted the difference between "vindication", claiming something that is believed to be entitled, and "recognition", meaning appraisal and gratitude towards different cultures. The careful choice of her words could be interpreted as an expression of the need for Peruvian society to reconcile with a violent past, although one where situations of historical oppression can be recognised. She further explained that education is playing a role in such cultural change: "Increasingly schools are

telling our history in that way, that's how I feel", therefore, creating new ways to represent and name social structures and interactions. According to Mrs Sonia, Misti School was committed to "integration", meaning "learning to coexist with difference", and to educating with a vision of a Mestizo culture where everyone, regardless of origin, is entitled to respect and dignity. In this way, Mrs Sonia explained her understanding that the school was a critical actor in a broader context.

Masculine authority and patriarchal relationships have prevailed in Arequipeño society. Participants talked about family cultures where the father imposed his decisions on the family in authoritarian and sometimes violent ways. The conversation between three mothers and a father illustrated a common past where physical punishment was usual and children did not have the right to discuss their father's decisions. In their childhood, physical punishment was seen as normal. The mothers talked about punishment inflicted by their fathers, "in our times ... pum! Floating teeth", whereas in the present context, conversation is the preferred way to deal with conflict within families. One mother said, "We have been beaten up, but now we simply have to talk to our children and never give up talking because beating them up is an extreme" (Parent Julia, F.G, p. 17). The mothers explained that they also experienced physical abuse by former husbands or partners, meaning that there are still manifestations of a patriarchal culture of domination in a younger generation. Indeed, the father who was present during the group conversation appeared as the male who was aware of the need to change this type of culture and who struggled to be more conversational and understanding with his wife and daughters. Moreover, he openly discussed his taking up house chores, like doing the laundry, despite his mates keeping the old ways. According to him, he understood that the social norms of the past were different, and men did not participate in household chores, which were traditionally female roles. Nevertheless, he "wanted to take his life on his own hands", doing what "makes me feel happier". As if wanting to confirm that his life decisions were following his way of being, he further said, "even my father tells me, 'Son, I see that you are okay now'" (Parent Libardo, F.G., p. 11)

In such a context, there were two major challenges for one girls' high school committed to an ethic of care: (1) educating women for inclusion and dignity within interpersonal relationships; and (2) educating women to take responsibility for action and social transformation. The reflections and contentions of Roberto, as outlined below, suggest ways in which Misti School was seeking to contribute to this social transformation by promoting environments of genuine care, acceptance and consideration for others.

Roberto belonged to a generation marked by violence and unrest. Inequality of opportunities for Indigenous people, *campesinos* and African descendants affected political violence in Latin America. The Tupac Amaru guerrilla movement in Perú, as in many other countries in Latin America, was initially

inspired by the revolutionary ideals of social justice, while dictatorships in the sub-continent combatted different forms of social protest. Armed groups and dictatorships resulted in years of internal armed conflicts in many Latin American countries. At the same time, poverty and inequality increased.

This teacher recalled his childhood as an Indigenous child when his sisters and mother spoke Quechua⁷ and made an income from selling farm produce in the streets of Arequipa. They suffered because they were Indigenous women selling produce on the streets, bearing the cruelty of the sun and the oppressive way police dragged them away from streets and forbade them selling. He talked about the experience of being a male teacher in a girls' high school committed to care and reconciliation, and recalled his sisters and mother, whose memories helped him to empathise with his students. He spoke of when he invited the students to meet Indigenous women on the streets near the school and share some presents with them to celebrate Mothers' Day. The teacher explained that he wanted to have students "experiencing" and "feeling" a human encounter. While describing the experience he broke into tears because the evocations – "images" he said – of the suffering of his mother and sisters crowded into his memory.

At the time of our conversation, I was aware that some students at Misti School changed their last name because they didn't want to be identified as having Quechua ancestors. Roberto explained that he was committed to supporting students to accept "who they are" and encouraged them to assume responsibility for transforming the unjust social context. He said:

I was brought up in a context where I was exposed to everything because my mother was a street vendor and I could see all what was happening in the streets ... this experience has strengthened my life because I know that if we want to live life as humans, we must be treated as humans ... and there is where my teaching vocation was born; a vocation to share with others, prevent suffering, help. (Teacher Roberto, I.I., pp. 1-2)

Ultimately, he contended that teachers' ethical responsibility, far from being reduced to "teaching content" entails educating young people to become caring human beings, who "live life *as humans*".

⁷ Quechua is an indigenous language family, with variations spoken by the Quechua peoples, primarily living in the Andes and highlands of South America. Retrieved 12/05/2018 from https://en.wikipedia.org/wiki/Quechuan_languages

4.2 School Ethos

4.2.1 Trust and acceptance

The fundamental character or spirit of the school culture was revealed in many everyday situations. For example, on the first day visiting the school at 7:30 a.m., the principal and another staff member stood at the main entrance to meet the students carrying their schoolbags. They greeted every girl by name, and some of them got a kiss on the cheek and a hug. The school was built in the 14th century using *sillar* stone, and it has several sections divided by ample roofless central patios. It was an old, well-preserved building; entering through the grand, old, wooden door could be intimidating for young students. However, I noticed that they came to greet the principal with smiling faces, feeling welcomed and responding with enthusiasm. The students greeted one another with joy and friendliness, sharing hugs, kisses on the cheek, laughing and telling news to one another.

The welcoming environment was further described by school participants as “*acogida*” (hospitality), meaning a warm reception and acceptance. For example, in a skype conference with the school principal and teachers in June 2015 before the fieldwork, the principal explained, “Misti School, compared to other schools, welcomes students of medium-low income and strives to build from simplicity with the *acogida*. *Acogida*, is a language for teachers and staff” (Principal, Skype, 10 June 2015). The school principal used the notion of *language* to signify verbal and non-verbal communication aimed at “non-discrimination from skin or socio-economic background”. One teacher explained that *acogida* is intended to motivate students to “appear as who they are, identify as they are” (Teacher Roberto, Skype, 10 June 2015). Two months after the skype conference, during the fieldwork, the teachers used the same concept of *acogida*. For example, teacher Zoila added to the meaning of *acogida* by stating that she was committed to providing students with an atmosphere of trust and acceptance. This teacher explained that Misti School has changed to have a greater acceptance of differences and give up on judgemental attitudes, because “we are not here to judge but to give support” (Teacher Zoila, I.I., p. 9). She added that students’ trust in school and teachers was a response to “a mind who listens” as opposed to “a person who is going to say no, no, no...! How is that possible? That cannot happen, that cannot be like that”.

Trust was a central feature of school environment described by students. One student explained that the school provided her “*confianza para desenvolverte*” (confidence to deal with situations, or to function) and added:

I learned to be simple-hearted, to be myself, show myself, and trust that they will improve me as a person, teach me values, correct me what I do wrong in a good way, and therefore I learn to live with my classmates and teachers. (Student Nohemi, F.G., p. 2)

The perception of a trusting and safe environment at school was central for students. They perceived opportunities for being themselves, without any artifices or impositions, and engaged in conversations with teachers on topics different from the academic content. This student further explained that, “teachers give us the confidence to be with them and *“contarles”* (talk) to them. They make the subjects more fun and among ourselves we live in harmony. It's like we have confidence and support” (Student Nohemi, F.G., p. 2).

The student's utterance, *“contarles”* (talk to them or tell them) referred to conversations with teachers aimed at getting to know one another and establishing a deeper human connection. *“Telling them,”* meant responding to her teacher's interest in her life and personal matters. Parents also observed examples of trustworthy student-teacher relationships. In the focus group, one mother explained that teachers were increasingly interested in students' personal lives, and approach students to understand situations and listen, as opposed to being judgmental. This mother described a situation of students hanging out until midnight to watch a film premiere and feeling confident to talk about it with their teacher. She said, “The teacher asked them about the film, whether they liked it, instead of reproaching them.” (Parent Marta, F.G. p.26).

As confidence and trust developed firmly within the school ethos, students and teachers were encouraged to talk about their family and cultural identity. Teacher Zoila recalled a classroom situation where one student stood up in front of the class and revealed her family composition – a single-parent family – and her great sense of relief when the teacher acknowledged her dignity, as opposed to dismissing it. The example of the teacher can be valued in the context of a Catholic school that has obeyed the precepts of marriage as a sacrament. In this context, revealing a different family situation could leave the student in a vulnerable position. However, according to the teacher, every student should feel valued in the school and not ashamed; “teachers must be very careful not to make the students feel that they are inferior” (Teacher Zoila, I.I., pp. 10–11). Another teacher, Esperanza, described a similar experience with a student who disclosed his religious affiliation as Mormon, in class. She talked about her empathetic response to the student when peers were looking at him as a *bicho raro* (weirdo):

I told him, ‘Oh good! My best friend at school was a Mormon’, and every student looked at me in awe. Surprised! Then I told him, ‘tell us about your community’. So then he was more confident, and I even told him, my friend who was a Mormon, she was a very good person, very studious and responsible. So he stood up and began to talk about his community... When he finished, everyone applauded. (Teacher Esperanza, I.I., p. 5)

Both teachers, Zoila and Esperanza, were reassuring for the students, and they modelled an inclusive environment where diversity was welcomed. As caring teachers, they were paying attention to ordinary situations that can potentially transform a classroom environment into a fully inclusive experience.

However, would the process of greater acceptance of the cultural context of each student be reliable enough to also make some of the students feel safe to disclose their Andean ancestors? The school principal recognised that:

Some people can speak Quechua, the language of the Empire (Inka Empire), but we do not know any cases of students who speak the language. When there was an afternoon shift at school, there were isolated cases of workers who spoke the language. (Skype conference, 3 June 2015)

Her explanation about some students using the Quechua language was illuminating in the context of Perú where often schools have had to run two shifts: a morning shift, which typically served the middle class; and an afternoon shift that served the working class, who usually would have been Quechua. Therefore, the school principal was signalling that students in the morning shift might not expose their Quechua heritage – by using their Quechua language – because they would have been minorities in the dominant middle-mestizo environment. On the other hand, considering the imminent disappearance of many indigenous languages in Latin America⁸, it would not be strange that, in effect, no student spoke Quechua at the time of this research.

4.2.2 Union, sense of belonging

Focus group students talked about union, respect and coexistence in the school environment. They perceived mutual support, similar opportunities and no hierarchies. Students also repeatedly referred to feelings of belonging; one student stated that, “I value what this school offers us because they make us all part of something in common and that we share our interests as well as having the knowledge

⁸ In Latin America there are 522 *pueblos* (indigenous peoples) and 420 indigenous languages currently in use (UNICEF & FUNPROEIB Andes, 2009)

to go outside". The students agreed that their participation in the ESPERE was a key opportunity for them to develop shared values and a shared identity. They explained that the ESPERE workshops were offered to students in years 4 and 5 of secondary school, their teachers and their parents. According to students, the ESPERE workshops were effective in evolving from being in separate groups towards being "united" with an identity; "we see ourselves as part of a cohort" (Student Eloisa, F.G., p. 6).

In addition to the participation in ESPERE, the school offered students another experience which further strengthened the feelings of union and belonging in the school environment. This experience was a "misión" (a mission) in Pocsi, one of the 29 districts in which the province of Arequipa is divided. At the time of this research, the local press reported that this district, one of the oldest in Arequipa, was affected by high child malnutrition (40 percent of the child population according to local press (Aquino, 2017) and lack of secondary education. Four students who participated in the Pocsi mission shared their memories and learning in an informal conversation in the school cafeteria during the short break. The students agreed that in the Pocsi mission they learnt the value of collective effort and the need to face the vicissitudes of life with a positive attitude. One of them said, "...we went to Pocsi to teach the community, but in reality, they taught us to always look for the positive side of things", referring to the fact that the communities in Pocsi lacked material resources but nevertheless feelings of collaboration and mutual help prevailed among them. Another student added, "...we learned to live in a community, to share, to make an effort to cooperate among us", referring to how they cooked with firewood and they had to ration the water between them to serve that community. In this spontaneous narration of the students, they explained the purpose of the school organising the Pocsi mission, "...because at this age ... 15 years old ... it is *movidita* (shaky, volatile) ... that is, it is a stage in life where we are looking for our personality, forming our identity". The students interpreted the experience as an opportunity to collectively learn values that, once appropriated, would then help them in their future lives and careers.

In the students' focus group, Graciela further described the feelings of union and belonging experienced at school in terms of a *school body*:

It seems that we are part of a single body, because if, for example, such [a] body does not have any hands, it would be as if my body was not completely united [and] unable to do things together. However, if we are united we all achieve the same goal and we are happy. For example, in bulletin boards competitions we all joined and supported one another. It was not like 'I force you', but 'I support you'. (Student Graciela, F.G. pp. 8, 9)

The metaphor of an interconnected body illuminated the student perceptions of union and co-responsibility. A “body without hands” conveyed the feeling of something that is incomplete or unfinished, and requires everyone’s participation to make it capable of action. Moreover, every part of the human body is valuable and necessary, and therefore a school “in harmony” provides “equal opportunity with no hierarchies”. (Student Eloisa, F.G., p. 3, 4)

One teacher explained that, at Misti School, coexistence means committing to “community” as opposed to “particularism”, and affirmed:

Pedagogy of care must go beyond a good working environment towards coexistence in the school. I mean, it is a commitment of communion; that I am responsible for the other and the other is responsible for me, and I am responsible for myself. So, here at school, it is not like other schools where there is isolation and individualism, but it is about taking responsibility for others. (Teacher Esperanza, I.I., p. 4)

The teacher described “co-responsibility” as a hallmark of school ethos, as opposed to working in isolation.

4.2.3 Dialogue and collective learning

Dialogue to get to know one another and to deal with relationship conflict was another salient characteristic of the school ethos. The concept of “diálogo” (dialogue) repeatedly appeared during interviews with students, teachers and parents. All of the participants talked about dialogue being conducive to an atmosphere of mutual understanding and coexistence, notwithstanding personality differences among people.

Students affirmed that conflicts within the school were rare, “not very big and they do not expand as much”. There was always help available, “like friends or a teacher”, to engage in conversation, “If I have a problem with someone I go along with her to talk” and reconcile conflicting parties (Student Eloisa, F.G., p. 3). Participants regarded conversation, “talking”, as fundamental to maintaining conviviality in the school. In the student’s metaphor of the “body”, I thought of conversation and dialogue as nourishing the school body.

One teacher presented pedagogies of care in terms of a journey with the aim of learning mutual understanding. She said, “...our goal with pedagogies of care and reconciliation is that we all understand one another, and if you talk, things are settled” (Teacher Maria, I.I., p. 6). This teacher argued that dialogue was the “single door to sound [student-teacher] relationships”. She explained

that through dialogue she has been able to bring clarity to past situations with her students, which created negative feelings towards her as a teacher and even negative feelings in relation to her subject teaching. Likewise, all participant teachers agreed that dialogue was critical to create a positive classroom and school climate.

Dialogue to solve conflicts, however, was described as a practice that needed to be learned because, for some students the conversational resolution of disagreements was not the norm at home. One student explained that the experiences she went through at school encouraged her to promote conversation in her family. She explained:

My dad was a person that ... whenever there was an argument and to avoid the problem, he would say 'I'm going out' and left home driving his car. Then my mother *renegaba* (grumbled about) more and eventually *explotaba* (shattered) ... then I would say, 'No, Dad, you're not going to leave, let's talk and solve this', and he would say, 'ya' (okay). (Student Eloisa, F.G., p. 11)

Parents also acknowledged that dialogue fostered "connection between parents, students and school" (Parent Marta F.G., p. 3) and affirmed that the spirit of dialogue has permeated family relationships. One mother stated, "before we didn't know how to talk, we didn't know how to say 'you are wrong here and I'm wrong there', no! We didn't know how to, but now we sit down and talk" (Parent Julieta, F.G., p. 12) signaling a learning process occurring for school and family.

However, at the time of this research, participants described conflicts still happening at school which were related with "group dynamics", rivalry among teachers, and different approaches between some families and the school in terms of behaviour management. The principal said that some families maintained punitive and exclusionary practices about how schools should handle conflicts. She recalled a situation where parents presented a formal complaint about a teacher before the City Council and demanded her dismissal. In the face of such a challenge, the school leaders strengthened their commitment to pursue a shared understanding about the meanings of care and reconciliation.

4.3 Meanings of care

Participants talked about diverse and complementary meanings of care and signalled a process of constructing a shared understanding. For example, the school principal described a "step-by-step process" where different people at school, "several workers, teachers, staff, older, younger" engaged in conversations about the meaning of care and reconciliation as stated in core school documents

(Principal, I.I., p. 2). The principal explained that opening the school to collective dialogue entailed the school leaders accepting disagreement and varied viewpoints of the “people who speak another language”. The school principal used the idea of “another language” to signify that some people in the school understood and used the language and symbols of care, while other people didn’t. Therefore, it was as if they were “speaking another language”. Moreover, the collective process of meaning-making also served for airing feelings and ideas about the ways in which people expected to care and be cared for. The principal said, “Many things begin to come to light”, implying that participants’ input about how care should be manifested in school became visible.

Likewise, Mrs Sonia explained that care in the school was “language and observable practices”. She talked about the care represented in school artifacts, such as the “papelotes” (school posters) collaged by the students, and the school corporate stationery. I was able to observe and record these two school artifacts at the time of data collection. School corporate stationery was printed with the message, “Vivamos la reparación y la reconciliación al estilo Misti” (Let us live reparation and reconciliation in the Misti’s way). The school staff used the stationery for internal communications and communications with the families of the students. Also, an institutional school diary had been recently published and distributed to students where each day included a phrase concerning care and restorative values.

One aspect of caring was associated with healing, and preventing harm and suffering. In the context of Arequipa, where discrimination, authoritarianism and violence have been present at school, in the family and broader society, the healing aspect of caring was prominent. Mrs Sonia talked about the need to “heal old wounds” (Mrs Sonia, I.I., p. 4) which dated back to times when the religious congregation set up two different schools divided by social class. In the context of the 19th century the social divide was ‘the norm’, but by the end of 20th century, students and families experienced it differently. According to her, healing those wounds and making sure that everyone receives an education of high quality is a critical aspect of a caring school.

Other participants added to the notion of caring as healing or avoiding the suffering in fellow humans. For example, teachers talked about “defending people at risk”, “preventing aggression” and “not creating feelings of inferiority in others”. One teacher explained that the notion of care entails reaching out to others as much as avoiding harm, “Osea, no es simplemente, ya no voy a hacer nada a nadie, no, no significa eso, significa que tú puedes ayudar a otras personas para que se sientan tranquilas, queridas, atendidas (Teacher Roger I.I., p. 10)(caring is not just that I am not going to harm anyone. No, it does not mean that. It means that you may help other people for them to feel calm, loved, assisted).

Social relationships, accordingly, must be based on the concrete needs of every other human being. Mrs Sonia argued that “care means to give everyone what they need” (Mrs Sonia, I.I., p. 9), thereby acknowledging a dynamic that requires concrete initiatives on the part of school and school leaders. Moreover, she stated that, “care, restorative justice and equity” are complementary because “care caters to different realities and each person has [their] own needs” (Mrs Sonia, I.I., p. 9). In this sentence, she signified that care means observation and attention to the needs of others in specific situations. One student also illuminated the meaning of responsive care when she described what she learned from taking part in care and forgiveness school activities:

We learned about each other so much that it was no longer like telling someone ‘hey I feel bad’ but your close friends approached you to say ‘what is going on? I see that you are feeling down’ ... Then it seemed to me very interesting that we were no longer selfish [in] how we felt and we focused on how the rest feel or how it was evident that other people were concerned about you. (Student Eloisa, F.G., p. 14)

Such attentive “focused” disposition to the needs of another person in a specific situation means to care as opposed to being “selfish”, and it was a concept associated with feeling empathy. For this student, feelings and care were interwoven. It was in the “feeling” experience that students were able to connect and assist others in ways that did not require sophisticated skills because the needs appeared “evident” to them. Another teacher asserted, “Care, for me, is that people truly care for each other. It is what Jesus said, ‘Love your neighbor as yourself’, then you’re careful, you attempt that the other person doesn’t suffer because you also see him in you ...” (Teacher Roger, I.I., pp. 8, 9). Hence, care also meant a genuine position of empathy where a person can “see himself in others”. One teacher affirmed, “When I care, I open my door to my person to receive the other” (Teacher Maria, I.I., p. 4), signifying care as a responsive human connection.

Another aspect of care was discussed in terms of a “life style”. According to participants, care is manifested not solely in the school, but it transcends the social and family sphere. For example, teacher Zoila explained:

Pedagogy of care is a way of life, a lifestyle at all times. It is not that I’m in school and I will do my pedagogy of care with my students in history, No! I practise the pedagogy in my house with my husband, with people I meet on the street as well. For example, when I queue to claim for my social security paycheck, I can hear elder people queuing and cursing, [and] then I try ... Here at school, caring must be enacted [at] all times... is a style of life and a way of life, we care about

other people and we are aware of our comments and behaviour. At times, it also implies asking forgiveness. (Teacher Zoila, I.I., p. 16)

Similarly, other participants discussed care as being a “principle for life” (Teacher Roberto, I.I., p. 10) and “a life approach” that demanded “a change in your own life perspective” towards commitment and co-responsibility (Teacher Maria, I.I., p. 3). For school participants, as long as care means a lived philosophy, it is enacted spontaneously. One student in the focus group said, “...without thinking too much, we use the pedagogy” and she further explained, we are “practising what we learned”. This student explained, “There is no particular time or date or place to care, but there are everyday actions and opportunities to put into practice what we have learned” (Student Eloisa, F.G., p. 16). Eloisa reaffirmed the meaning of care as an ethical principle which manifests in daily life. On the other hand, she also acknowledged the aspect of care which entails forgiveness and reconciliation, because together, care, forgiveness and reconciliation, constitute knowledge for life. She said, “Reconciliation; it is practically knowing how to live well and be a good person”.

Diverse and complementary meanings of care and caring in Misti School were related to the life experiences of individuals as they took part in a collective search for a new vision of education in Arequipa. The process of constructing meaning was continuous and necessary for the sustainability of pedagogies of care over time.

4.4 Pedagogies of care

Notions about teaching, teachers’ identity and student-teacher relationships were changing as a result of pedagogies of care. Some myths that have existed in the educational context of Perú, for example, that mathematics teachers must be authoritarian and feared, were de-constructed. Meanwhile, new meanings emerged associated with the possibility of changing the restrictive “teaching role” to new expressions of pedagogical relationships where humane connections and motivations are central. In this evolving context, caring student-teacher relationships assisted students’ learning.

4.4.1 Teachers’ identity, myths de-constructed

Generation after generation, students have believed that maths teachers are the most strict and feared at school. In that context, it is possible to understand what one student meant when she was describing her maths teacher and said, “Even though it seems odd, the mathematics teacher uses the pedagogy of care, love and reconciliation very much” (Student Eloisa, F.G., p. 6). It was indeed strange

to learn the square root by means of a “tree of life and love”, whose roots grew deep into values, such as love, care and reconciliation (see Figure 3, student notebook).

Furthermore, it was rather unusual that during my classroom observations of the mathematics teacher, she asked students to “go and tell the student next to you that you love her, but do it mathematically”. I noted that students following her instruction worked on factorisation and presented their “sentences”. Her teaching, combining subject content and personal formation, was positively received by students, who explained the teacher’s motto in the course of student focus group:

In her classroom we have worked many times in teams, based on (her) pedagogy ‘I care for you, I care for myself, and we all care about one another’. Many times, she allowed us to choose our study group but also she encouraged us to sit next to another student when we don’t get along very well, one way or another you one must *desenvolverse* (deal) well with them. She also proposed the ‘equation of love’; we used fractions, addition and subtraction, and the result was the word, ‘love’. At the end, she asked [us to] hug our classmates. It was a nice and unforgettable experience. What I learned is not just another fact but *es parte de mi conocimiento* (it is embedded in my knowledge). (Student Eloisa, F.G., p. 6)

The student acknowledged that the teacher combined content and affection, therefore facilitating academic and socio-emotional learning simultaneously. Moreover, she conceded lifelong learning, because the notion “*desenvolverse*” entailed the ability to perform well but also to deal with all sorts of life situations. Eventually, the student manifested a lasting memory of a caring teacher.

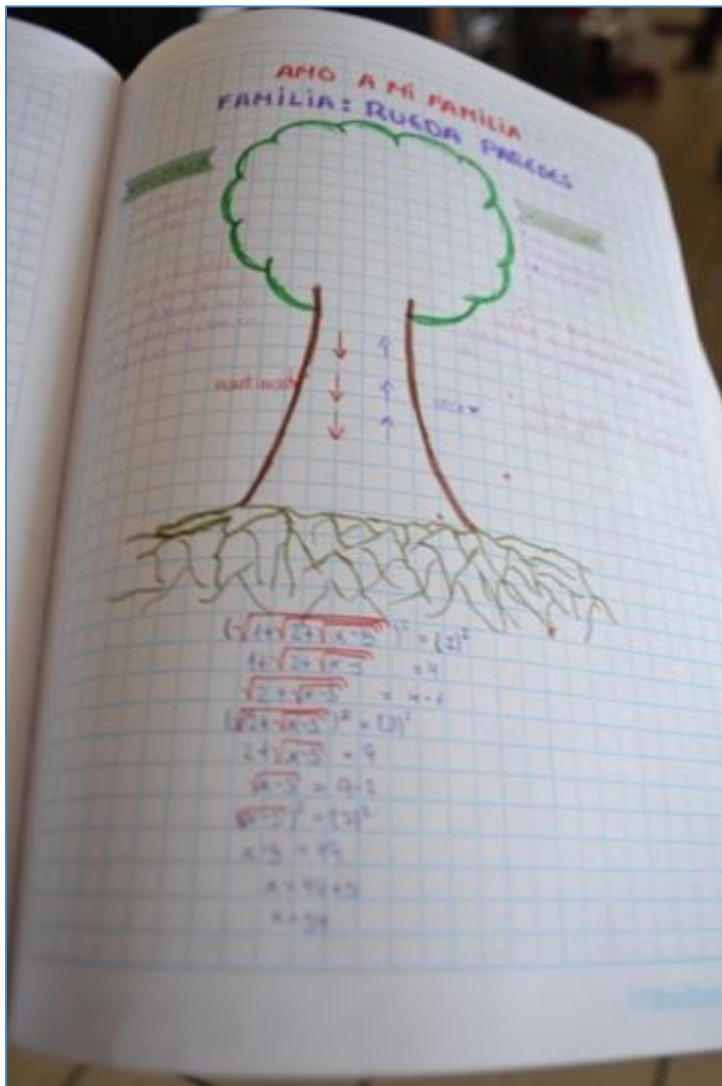


Figure 3. School notebook, Misti School

Students appreciated caring teachers who gave them confidence and made learning fun, with banter and sometimes becoming companions and friends, while still being *teachers*. Students explained that teachers who embraced pedagogies of care understand their role beyond delivering academic content. One student said, “still some teachers are like ‘show up, deliver, go’” (Student Graciela, F.G., p. 9), as opposed to teachers who give advice and support them to navigate challenging situations. Students described a progressive departure from managerial pedagogies as follows:

Before pedagogies of care they were only ‘teachers’. I mean, they came, they taught and it was over. But it is no longer like that. Now they are part of our classroom. I feel that they are not just teachers but they support us. (Student Graciela, F.G., p. 9)

Another student said that she “loves” the moments when a teacher realises that she (the student) is emotional and the teacher “tries to understand my emotions, so *te sientes bien acogida* (I feel welcomed) and I want to come to school”.

Teachers also acknowledged that in the course of embracing pedagogies of care, they are also re-constructing their identity as teachers. The human aspects became prominent. For example, teacher Maria described her role as “guidance”, while teacher Zoila described it as “support and non-judgemental care”, and teacher Roberto talked about “motivating, sharing and averting problems”. In addition to professional expertise, teachers need to strengthen dispositions to “feel”, listen and observe. One teacher affirmed, “A teacher must be intuitive and [a] good observer” (Teacher Esperanza, I.I., p. 12), thus amplifying the field of technical and professional knowledge to include emotional, social and spiritual skills.

According to teachers a great deal of introspection and hope is required for them to maintain the transformative process. Teacher Maria talked about her own transition in terms of an “evolution” affecting personal, professional and family contexts:

Pedagogy of care has helped me with my family, also personally, and I evolved alongside students. I found the midpoint. Once I was very strict, then very smooth, and students take advantage. Now I'm somewhere in the middle. (Field diary after classroom observation, p. 9 August 2015)

Finding balance, “a midpoint”, signalled both a journey and a goal for a caring teacher. Teacher Maria explained that her elders and school teachers were authoritarian. She grew up with deep feelings of fear and insecurity in expressing her feelings and ideas. However, as a teacher she found herself having to deal with her students differently. In the process of becoming a better teacher, she internalised that “learning should not be by obligation but by love”. She explained that for her, it had taken a while to balance freedom and authority with authenticity.

Re-constructing teachers’ identity at Misti School has also paved the way for new forms of student-teacher relationships. One student described the experience of building a different type of relationship with teachers who were willing to change:

Despite this training (pedagogies of care) there are still other teachers who ... I have not seen them changing. It is like saying, ‘I’m the teacher. I give my lesson and go’. They are not so close and that's what makes us care about some teachers more than others ... because teachers who

do not express their feelings, or teachers who we joke [with] but they don't laugh and we wonder ... 'what's going on with them?' ... there is not [a] student-teacher relationship. It is like they are telling us, 'ahi no más' (stop right there). (Student Isabela, F.G., p. 9)

In other words, caring student-teacher relationships demand teachers' openness to change and learn. Interestingly, teachers talked about three central elements of this type of caring student-teacher relationship: (1) get to know the student; (2) give time to relationship building and (3) facilitate conversation.

4.4.2 Student-teacher relationships, a shared space

Participants talked about the importance of teachers getting to know each student as a person and their family context. Knowing each other conveys trust and security, and both the teacher and student know what is appropriate, respectful and joyful. One teacher explained, "I can indulge in banter because I [have] know[n] them since first grade, so I know how, what is a joke and if it is in a good sense or not, and they also know where is the limit" (Teacher Zoila, I.I., p. 2). Another teacher added, "I know them and they know me. I am their tutor; one look is enough" (Teacher Esperanza, I.I., p. 4), implying that they are able to function comfortably within a 'territory' that they know well. It was interesting to note that there wasn't a notion of distance but one of closeness associated with the concept of "knowing the limit". That is, the expression of the teacher, "one look is enough", emphasised mutually demarcated territory, as opposed to a hierarchic construction where the teacher sets the border and the obedient student observes the distance.

Participants talked about mutual knowledge evolving over time. One teacher said, "*Me llevó un camino para poder conducir con ellas*" (it took me a long way to be able to lead them) (Teacher Maria, I.I., p. 15), indicating that relationship-building entails sustained interaction over time as much as engaging time in conversation in order to learn about students' contexts, needs and expectations. Sometimes, teachers know students so well that they can describe their context and overall wellbeing just from a prompt. For example, Teacher Maria answered questions after my classroom observation, which referred to the precise location of students in the classroom and their particular circumstances:

Researcher: I was sitting at the back of the classroom and I observed some students participated more than others. How you deal with that?

Teacher: Did you see her at the back? Her name is Teresa. She was sitting right by your side. Three students were sitting there next to her; there was another student, Diana, then Teresa

and next, Vivian. Vivian was outstanding, but she is falling behind. Teresa suffers too [many] headaches and has turned a little reluctant. She's not standing up to talk and often gets mad. So I am constantly inviting them to talk, 'I would like to talk with you' I say. 'But, why?' they ask, and I reply, "Just because I want to talk with you, come on! Let us share this candy or this biscuit and let us talk. What is going on?" And so conversation is good. [Some] time ago I had issues with one student; I could feel her anger towards me. So one day I asked her, 'can we talk?' She said, 'I don't like you'. So I asked her why and she explained [that] years ago she was offended by something I said. She was crying a lot. I apologised because it was unintentional. After that, little by little, she achieved the highest marks! (Teacher Maria, I.I., p. 18)

The teacher used conversation, observation and reflection to build relationships over time. Dialogue about feelings and ordinary life situations, which eventually affect students' capacity to study and learn, was critical in building caring and trustful relationships.

Students also talked about familiarity and reciprocity in student-teacher relationships that challenged the idea that familiarity breeds disrespect. They valued teachers who helped them feel comfortable. One student said:

Some teachers *brindan confianza abiertamente* (are openly familiar), so it makes that, when you feel bad, you can come closer to any of them and say 'Teacher, I feel bad. Can I talk to you?' and therefore, I believe it is right there that they are putting the pedagogy of care and reconciliation into practice. (Student Eloisa, F.G., p. 8)

Therefore, far from breeding disrespect, a teacher who provides confidence – *brindan confianza abiertamente* – is worthy of respect and trust. The student implied that she takes her teacher's advice as valuable input in her choices because she is able to "put care into practice" right at the appropriate juncture. She further described the experience of teachers caring when she got injured in a car accident and how critical that was for her desire to go back to school because she felt 'part' of a special relationship:

They made me feel that they were not only teachers but were part of me; they were part of my education, part of my person, because If it was just a teacher, it would be just ok to send a simple greeting wouldn't it? (Student Eloisa, F.G., p. 14)

According to this student, her relationship with teachers was very different from a more traditional interaction based on distant respect and fear. She made it clear that there are "just teachers" and

there are “caring teachers”. Reciprocity, however, was essential in trustworthy student-teacher relationships. Another student affirmed, “To make the caring teacher that we want, it must be both, her and us. They give us the confidence and we give it back” (Student Graciela, F.G., p. 10), meaning that building trustworthy relationships is a mutually shared commitment. Another student described the centrality of feeling welcomed to a familiar environment for succeeding at school, “When you feel welcomed at school, you feel motivated and you want to come”.

Student Graciela explained how she supported her teachers as much as she received support:

.... sometimes, teachers shed tears and we also counsel them and they pour out their heart to us. And all of us ... we feel like if we were in a place, where no one else was present but only us, we can support one another. (Student Graciela, F.G., p. 13)

Such a “place where no one else was present” evoked a space for trust and revealed the intimacy of two human beings who care for one another. The asymmetrical and hierarchical type of student-teacher relationships in schools, particularly in high schools, vanished. Instead, a space of protection and closeness emerged. : At the time of the research, the student’s description of such a relationship and a shared space evoked for me the imagery conveyed by Louise MacNeice in her poem “Wolves”. I imagined the “space” that the student described as a circle that was a type of shelter for those who made it, rather than a barrier. MacNeice’s poem enticed feelings of closeness and protection arising from those who “join hands” and “come together to form a circle” where the circle suggests a shelter from “the wolves of water”:

Come then all of you, come closer, form a circle,
Join hands and make believe that joined
Hands will keep away the wolves of water
Who howl along our coast. And be it assumed
That no one hears them among the talk and laughter

(MacNeice, 1930)

The metaphor of a circle appeared useful to describe a relationship where mutual support and shared learning can happen between the teacher and student. Moreover, teachers must not be removed from students to be successful, but instead become close companions and associates in learning.

4.4.3 Learning and teaching to care: content, experience and modelling

Learning and teaching care entailed different and complementary approaches. Teachers weaved notions of care, forgiveness and reconciliation into the content curriculum and encouraged critical thinking connecting those notions to the Peruvian context. Teachers also proposed experiential learning where care and reconciliation are lived and embodied. Finally, the school teachers aimed to become role models of caring relationships.

For example, at the time of my classroom observation of Roberto, he had asked students to bring their favourite movies to class. The classroom was set up for students to feel comfortable and enjoy the different trailers on screen. One trailer after the other, and students engaged in conversation about the content messages and how those were connected to students' lives. He also invited critical discussion about world and national situations where there are abuses to human rights and fairness. The teacher's starting point for discussion about empathy, justice, revenge, forgiveness and care was the trailer for "*La Teta Asustada*" (The Milk of Sorrow).⁹ The movie plays out the drama of a woman who was sexually abused during terrorism in Perú and transmitted a rare disease (milk of sorrow) through breastfeeding. According to my classroom observation notes, "Teacher Roger links the content of the film with everyday life: recklessness of children; parental affection; situations that they see in police stations; ... and students responded well" (Observation notes 24/08/2016). Furthermore, during the interview, Teacher Roberto explained, "I asked them to connect, reflect and observe how they express care in daily life. It may be simple or more elaborate, but they would be demonstrating [it]" (Teacher Roberto, I.I., p. 14). He weaved the content curriculum with students' life experiences and expected them to live by the caring ideals. His pedagogy intentionally sought to create an experience of care enacted in daily life. Similarly, Teacher Zoila explained:

Everyday situations we try to reorient them towards what we are doing in pedagogy of care. Also in our planning. For example, we have our subject topics. If I am going to talk, as I did yesterday, about constitutional guarantees, how could I include respect and care for others? This is because the school is asking us to bring to life what we have learned. (Teacher Zoila, I.I., p. 7)

Students learned to care by practising care, and the caring ideal, "comes to life" in all sorts of situations. For example, teachers provided time at the beginning of their lessons for students to greet one another as opposed to a cold start into the subject. In my observation of teacher Zoila, the

⁹ < https://en.wikipedia.org/wiki/The_Milk_of_Sorrow > (retrieved 28/07/2016)

students were coming into the classroom at different times, so she paused and said, “let us properly greet [each other] because you came in little by little”. By making time for greetings, she wanted to facilitate closeness between the students and ease the environment before starting with the academic topic. Teachers also talked about facilitating interactions amongst students in the classroom so they can experience affinity, difference and compassion. This teacher explained:

When working in groups, I observed two students who were left alone. Then I looked for students who are positive leaders and told them 'your mate has been left alone and she is ashamed, but we cannot allow her to feel that'. And then I talk to them about those situations (Teacher Zolia, I.I., p. 15).

In this way the teacher facilitated the learning to care, by caring. On the other hand, extracurricular activities complemented the content and experiential curriculum. For example, as explained in the introduction to this chapter, teacher Roberto described the experience of taking the students to visit the women who sell produce on the streets adjacent to the school. Misti School is located in the centre of a high-density commercial zone. In the olden days, this used to be the centre of town; the access roads are narrow and paved with stone, and on the pavements there are many women dressed in their typical Andean culture garments, holding their children in their arms, or on their lap or back, and selling fruit and produce. Roberto invited students to bring gifts for the women for Mothers' Day. In the interview, he said, “I want them to feel connected and have the experience. Some of them will identify themselves with what they see” (Teacher Roberto, I.I., p. 8), implying that “care” is knowledge acquired through lived situations involving emotions and human connections. He explained:

Overall, I very much liked their expressions and feelings. As they were giving the presents to the [women], they were looking at their eyes and holding their hands. Those were facial expressions that left a mark on the students. I want them to feel the connection and in that way they are caring.

According to the teacher, the experience of giving and caring leaves a “mark” on students that becomes the foundation of an ethical principle. For this teacher, learning to care was essentially to be able to acknowledge the human aspect and recognise themselves in that other person, who is suffering or who has suffered.

In learning to care all participants emphasised the importance of life experiences and life examples. For example, Zoila said: “the school asks us to embrace what we have heard, what we have received during the workshops, to make it part of our lives” (Teacher Zoila, I.I., p. 7). “Making it part of our lives”

signified putting caring skills into practice within ordinary circumstance in such a way that there is coherence between what is said and what is done. Roberto argued, “All of the training [in pedagogies of care] results in *hechos* (deeds) that one transmits, meaning coherence in life. If I say something, I am also doing it” (Teacher Roberto, I.I., p. 8). He further explained that being “Andino” in Arequipa (an Indigenous teacher), he was able to understand the importance of enacting the ideas of “*verdadero* (honest) mutual care”. Similarly, Maria affirmed, “My philosophy is to always respect, forgive or excuse, right? But *de corazón* (in my true heart), and I truly do it that way, meaning I live it this way. I feel it” (Teacher Maria, I.I., p. 2).

Teachers talked about seeking coherence in terms of acting their values in student-teacher relationships. However, educating through life examples also entailed teachers acknowledging that they can make mistakes and they don’t know all the answers. Roberto explained:

I discuss with them, that they sometimes have better ideas than me. This means that I must not be afraid of being wrong. If I am wrong, I can also correct myself with them; that is part of me. If I want them to do something, then I will also do it. (Teacher Roberto I.I., p.15)

This teacher strengthened his teaching practice by being authentic and humble. Indeed, students talked about how they perceived teachers who are able to “demonstrate” the caring ideals and by so doing, they can learn. One student explained:

Teachers, who have taken pedagogies of care, have got to know one another and basically, what we can do amongst ourselves, they have been able to do it amongst themselves. Then they demonstrate it to students so that we can practise care and reconciliation with our mates, teachers and family. (Student Eloisa, F.G., p. 16)

Therefore, the student believed that teachers exemplified coexistence by getting to know each other. In that way, she felt that teachers at school “demonstrated” the meaning of pedagogies of care.

4.5 Enabling factors

At the time of this research, Misti School was undergoing challenges to the traditional educational model while creating opportunities for the collective construction of a different way of doing education. In a context of a society transitioning away from violence, exclusion and discrimination,

pedagogies of care prioritised dialogue, reciprocity and trust as the bases for improved learning. One teacher explained:

The school must be a place where students also find answers to their lives, not only academic situations but also in real situations. It definitely helps to have a much better performance academically. (Teacher Esperanza, I.I.1a. p. 8)

According to school participants, the ultimate purpose of schooling must be the holistic care of students that underpins academic learning. Such a purpose, which could be interpreted as a humanistic purpose for education, was inspiring Misti School to change its school culture and pedagogy. Which factors enabled such a process of change?

In order to answer this question, I am going to draw from the Andino cultural constructs of *sumak kawsay* and *maki purarina*. Authors, such as Duran (2010), Esteva (2009) and Tortosa (2009) have also drawn on these concepts to discuss contemporary social challenges. For example, Duran contends that the concept ‘sumak kawsay’, which is translated as “el buen vivir” (p. 1) (a good life) is being discussed outside of an Indigenous context and providing alternative frameworks from a more humane and holistic approach to “development” than a purely economic one. In the context of the case study, the participants, who were interviewed, described their school experience with pedagogies of care and reconciliation in terms that resonated with these Andino Indigenous concepts. For instance, students talked about their valuing school because they were learning to live a good life with conviviality. As it will be explained below, the Andean notion of *sumak kawsay* refers to living a good life in harmony with oneself, others and nature. Therefore, I attempt to draw from Andean Indigenous worldview to synthesise the factors that enabled Misti School to promote and sustain pedagogies of care and reconciliation.

4.5.1 Schools of forgiveness and reconciliation (ESPERE), planting the seed of new approaches to relationship conflict

The school-wide experience with ESPERE between 2011 and 2013 was a milestone in Misti School’s recent history, which furthered a process of change. The Fundación para la Reconciliación (FPR) implemented ESPERE workshops that consisted of two modules; one focused on forgiveness and the other focused on reconciliation. FPR had been implementing ESPERE in Perú and other countries and schools in South America. The activities at Misti School followed from that work. The method in ESPERE was experiential, and according to the school participants, this experiential method activated the

process of change by providing teachers, parents and students with the opportunity to challenge their approach to relationship conflict, and to their own emotions.

Teacher Zoila recalled an activity in the ESPERE that she termed “the broken vase”. In this activity participants were invited to break a vase on the floor, then pick up the crushed pieces and try to glue them back together. The teacher explained that this experience made her realise that relationship conflicts leave “marks inside us” that are difficult to heal, just as it is difficult to glue the pieces of a broken vase. Moreover, she described her insight that relationships have an effect in her pedagogical relationships with students, because she understood that students “are different from me and I should not impose my model on them”. Eventually, her pedagogy was guided by feelings of empathy and respect.

While ESPERE promoted changes in the nature of student-teacher relationships, the school leaders sought to provide the same workshops to year 4 students and their families. Students agreed that the ESPERE methods and techniques provided experiences as opposed to just knowledge. Those experiences helped them to become more aware of their emotions and also helped them to realise different ways to deal with relationship conflict. For example, one student explained that ESPERE helped her to know more about “ourselves, how we feel and how we live with others”. Another student agreed that taking part in ESPERE helped her “to be more tolerant and accepting of different personalities” (Student Nohemi, F.G., p.8). Furthermore, students conceded that ESPERE helped them to overcome conflict, as “there were minor conflicts and gossip among groups”, and feel more part of a collective where they find mutual support. Likewise, participant parents explained that joining ESPERE was supportive both personally and socially. One parent said, “ESPERE helped me a lot to heal wounds going back to my childhood” (Parent Rosa, F.G. p. 19); another one stated, “ESPERE helped me to smooth things out; feel completely relieved” (Parent Marta, F.G. p. 18). On the whole, participants recognised that the ESPERE workshops gave them a positive experience and a belief to support a process of change in the school, based on the values of care and reconciliation.

At Misti School, the learning about forgiveness and reconciliation strengthened the existing commitment of the school to a humanising education. The school principal explained that when ESPERE arrived at the school, there were already “educational principles” underpinning a vision and a plan. These educational principles referred to prioritising the education of the person within a holistic approach. The principal acknowledged that the humanising approach was “different” but provided “a pathway and the tools” necessary for implementation. In that way, integrating their existing plans and the pedagogies of care and reconciliation into an overarching vision and approach allowed for the

sustainability of a caring ethos. The school principal said, “We have a north and that allows us to continue and not to deviate” (Principal, I.I. p. 6)

However, the sustainability of a process aimed at changing the school culture was subject to impacting on the personal, pedagogical and collective spheres. Three aspects assisted the sustainability of the process:

- The commitment of teachers, students and families to the values of care and reconciliation in education;
- The values of care and reconciliation embedded in the curriculum and pedagogy; and
- The support from school leaders to teachers enacting the philosophy of care and reconciliation.

4.5.2 Sumak kawsay, educating the values of a good life

Participants affirmed that the school aimed at educating everyone to become “a good person” and live in “conviviality”. The following extract from a student focus group conversation illustrates this belief:

Researcher: What is it that you value the most about this school?

Student Eloisa: I believe that this school *nos forman en valores* (educates us in values) ... the school *nos forma espiritualmente* (educates us in spirituality).

Researcher: Could you please give an example of what you mean?

Student Eloisa: For example, retreats with the aims of being closer to God, getting to know ourselves better as a person, smooth things out with other people, and in that way, live a more peaceful life with conviviality. (Student Eloisa, F.G. p. 2)

Students valued their schooling because they learnt to be good people and to live a good life. Eloisa explained:

What I value the most at school is that ... currently, there are not many schools that teach people how they should live because people are not only based in knowledge or in being just brains and getting diplomas; they also need to know how to be good people because *asi es como se desenvuelven en el mundo* (that is how you deal with the world). (Student Eloisa, F.G., p. 2)

Thus, learning how to “live a good life” and “become a good person” is how they interpreted the main purpose of education at Misti School. According to students, some schools know how to enact a humanistic purpose of education but others don’t because living a good life and becoming a good person entails educating the whole person as opposed to just the “brain”. Therefore, sound education encompasses social, emotional and spiritual aspects within a holistic approach. According to students, such a holistic approach should manifest in learning to care for oneself, care for others and care for the community. It also includes reconciling relationship conflicts. Eloisa further claimed that, “reconciliation is actually learning to live, because you cannot live in peace if you are next to people and hold grudges” (Student, F.G., p. 9). Eventually, learning to care and reconcile, entailed for them learning to become a better person and lead a good life.

Students’ voices describing a good education with care and reconciliation resonated with the Andean construct of *sumak kawsay*, which according to Kowii (2015) is, “una vida digna, en armonía y equilibrio con el universo y el ser humano” (p. 5) (a life with dignity, harmony and in balance with the universe and human beings). In the Andean worldview, *sumak kawsay* refers to both reaching an understanding of what makes “la plenitud de la vida” (the fullness of life), and to learning. Another related Andean concept is *runakay*, which Kowii describes as learning to realise the values that make the fullness of life, which are *samay* (serenity), *wiñak kawsay* (creativity, transformation), *alli kawsay* (harmony), *pakta kawsay* (balance), *maki purarina* (reciprocity), and *yanaparina* (solidarity). Students seemed to understand that realising the values that make life peaceful and joyful, makes their education more meaningful.

In fact, the Andean worldview is aligned with a caring philosophy, and the concepts above help to understand the alternative ways of thinking about education and doing schooling in Misti School. Actualising the ethical principles embedded in *sumak kawsay*, however, demanded teachers and school leaders to be able to enact the philosophy in the curriculum and the pedagogy.

4.5.3 The philosophy of care and reconciliation embedded in pedagogy and curriculum

A personal commitment to the caring ideals proved to be a critical enabling factor for sustainability. Conceptualising the caring ideals in the school context, however, was critical. To form a clear concept of how the caring philosophy should be enacted at school, it was necessary to determine its meaning after considering the context, that is, the social and cultural realities of families and students. One teacher explained that the pedagogy of care was “conceptualised and named” (Teacher Esperanza, I.I., p. 3) unlike other schools that advertise similar values but fail to enact them, or to lead a “living experience”. For example, she explained that the school uses “signs” to help students, who come from

Andean and Mestizo cultures, “to braid the two realities”, Indigenous and non-Indigenous, until they can feel genuinely included and accepted as who they are. She said:

We are in a city where there are many immigrants, people who come from outside and there is also a mixture, people who are from Arequipa but came from Puno or Cuzco. They still perform Andean rituals. So here at school, we work with signs, right? There might be a traditional Eucharistic celebration where the priest uses *Lliqllas*. We use them for the presentation of the offerings. *Lliqllas* are Andean fabrics and sometimes serve as tablecloths on which we put the Blessed Sacrament. Then we try to give the students ... to let them see *una visión que es más de casa* (a vision which is closer to home). (Teacher Esperanza, I.I., p. 10)

Accordingly, students of different cultures should feel “welcomed and identified as part of school diversity”, while conceptualising pedagogies of care entailed “providing opportunities” for inclusion within diversity. According to the school principal, the school as a whole was “taking steps” to learn the new ways of care and reconciliation, while teachers were “confrontando practicas” (confronting practices). This meant that teachers were presented with the caring ideals so that they were required to act coherently. The school principal illustrated her assertion explaining that “bonding between teachers and students is observed beyond the classroom”. Her perception coincided with the teachers’ descriptions of the different instances of building student-teacher relationships that occurred beyond the classroom but were educational and pedagogical in essence.

The ideals of a caring pedagogy also inspired teachers to find new ways to respond to the uniqueness of each student, while caring for the whole class. Perceptive teachers sought ways to be responsive to cultural diversity by understanding each student’s particular context, and using that information with “caution because we, as teachers, can offend” (Teacher Roberto, Skype, 10/06/2015). Roberto explained that he was aware of the cultural diversity of his classroom and he wondered how to deal with this information in the classroom with respect. His concern needed to be interpreted in the context of Arequipa transitioning to an increased acceptance of Indigenous people and heritage but still affected by discrimination. For example, the principal explained that school leaders and teachers need to be attentive to “hints”, such as the students’ use of Andino words, like “guagua” (child), and their complexion, to build trustworthy relationships with families and students. She asserted that developing this sensitivity in teachers to be attentive to these “hints” was very important in the pedagogies of care.

Together with pedagogy, ensuring sustainability of the process of school change required the curriculum to be imbued with caring and restorative ideas. One teacher in the skype conversation

agreed saying, “The pedagogies of care and reconciliation have been sustained as an *eje* (axis) across the curriculum, and also as a central line in the school values” (Teacher Yesenia, skype, 26/02/2015). Here the teacher used the term “curriculum” in relation to educational planning in school. Likewise, another teacher explained that, within the broad framework provided by the Estado Peruano (Peruvian State), teachers need to adapt the proposed themes for each grade to the “realities of Arequipa and consider how these themes ought to be related with our pedagogy” (Teacher Zoila, I.I. p. 8). This teacher exemplified the adaptation that teachers were expected to do in their own teaching subjects, such as history, citizenship, the person and the family, and sexuality. She believed that in whatever subject being discussed, teachers need to “induce the caring and the respect for fellow humans”. Teachers agreed that the school curriculum was far more than a rigid set of teaching subjects and expected student behaviours; it was a framework for teachers to navigate with the clear intention of providing opportunities for students to work through their own answers.

However, Ronaldo, a new teacher, with less than a year in school, talked about his participation in a workshop where school officials were explaining ways to incorporate the concepts of care and reconciliation in each subject content. He remembered that school leaders proposed examples with “communications/lenguaje” as part of the subject contents. But for this teacher it was not clear what he should do, and in any case he understood that there was priority for the subjects “with more hours of class because music has only one hour a week” (Teacher Ronaldo, I.I., 18:55). Apparently this teacher understood that the school expected *content* about care and reconciliation in each subject and at the time of the interview he had just received readings about the topic of an ethic of care. This conversation led me to reflect on the complexity of integrating the *concepts* and *values* of care and reconciliation into the curriculum because there were still different understandings about (i) what the curriculum is, and (ii) what it means to incorporate values into the curriculum as opposed to incorporating it as content.

4.5.4 Commitment to valuing and integrating different understandings of care and reconciliation

Another enabler to the sustainability of pedagogies of care and reconciliation was the personal commitment to the caring ideals. This commitment helped to continue the journey of cultural change despite the difficulties of putting it into practice. Esperanza explained about commitment and endurance in terms of enabling sustainability of pedagogies of care at school when she said:

There is commitment at this school. Whereas in other schools, whenever there are difficulties among staff, you avoid people, avoid clashing personalities. But here, we are learning new ways;

the ways of care, forgiveness and reconciliation. I have a personal commitment [to this] not because that person is a colleague but because he is my brother. Learning coexistence entails dialogue and giving the chance to receive the other. It is a challenge. (Teacher Esperanza, I.I., p. 4)

Participants talked about being committed to the values of care and reconciliation, while understanding that these values are process, aspiration and goals. That is, students, teachers and parents valued the tenacity and perseverance in every endeavour for actions to be consistent with philosophy. The participants talked about their beliefs and values supporting teaching practices. One teacher affirmed:

embracing pedagogies of care is a new way of thinking; a change of vision ... It is a process, I think, emerging from the person herself, because it is not a course you 'get right'; it is a personal change, coming from inside and it is gradually transmitted in a learning session; progressively transmitted in one-to-one conversations with students. (Teacher Esperanza, I.I. 1a, p. 3)

Such a change of vision was the resulting interaction between teachers' beliefs and the proposed ideal of caring, where teaching practices manifested a continuous process of personal and collective transformation.

Students discussed their own process of growth into becoming caring people in relation to transformations happening in the teaching practice and school culture. For example, one student affirmed:

Since this pedagogy started, there have been many changes because it was also when I was in secondary school, meaning going from elementary into secondary school; there was a change then and I have felt the change. Now there are not as many discrepancies between people because they are aware that each person is different and we need to accept one another and help each other change for the better. There are not as many conflicts as there used to be when we were little, and this is thanks to everything that our teachers have learnt and what we have also learnt. (Student Isabela, F.G., p. 5)

This student connected her own personal maturing process – going from primary school to secondary school, from childhood to adolescence – with changes in pedagogy because “teachers have learned” new things and the effect on the whole school is visible – she could “feel the change” in terms of increased conviviality and accepting diversity.

Participants also valued the continuity and authenticity of the search for the ideals of care and restoration. One teacher stated, “a teacher’s life must be a testimony”, suggesting that students learn a great deal from people who walk their talk. She said, “The students do not believe [just] anything you tell them; they will believe what they see [and] what you express, because that’s how our students are, so are teenagers nowadays” (Teacher Esperanza, I.I. 1a, p. 11). Consequently, “teacher credibility” must be grounded in a genuine practice maintained over time.

On the other hand, there has been a sustained process of negotiating meanings of care and values between school and families, which keeps the parents committed to working through the vision. One mother explained that school families are progressively embracing the caring philosophy; she said “todo se va moldeando” (everything is being molded), meaning that school pedagogy has influenced the formation or development of family relationships. Parents, however, talked in the focus group about the challenges of using the restorative responses to wrongdoing at home. Libardo, Eloisas’ father said:

I am convinced about the school, but if there is disrespect at home, this Perú *va de cabeza* (is going downhill). There were old ways to education that we were brought up with and they beat us up. Even if it weighs on us, it was better ... but now, you cannot tell them off they *son como un anís* (are like aniseed) (Parent Libardo, F.G. p. 19)

There was authenticity in the father revealing doubts and concerns about the school’s vision of care and restoration in the face of old known ways of education. Parents acknowledged that the caring and restorative approaches had shown positive effects in family relationships, “I can now understand my daughter much better” (Parent Rosa, F.G., p. 20) and yet, they find it challenging because their childhood and family culture was very different. One mother said, “I was brought up very differently. Upbringing was very different before. ... My mother used to punish me and beat me, but with my daughter I try not to”. Another mother talked about school-family “complementarity” in pursuing children’s education. She said, “I believe schools endorse discipline and this is the support parents need. The school instructing and disciplining while we parents have our norms at home” (Parent Martha, F.G., p. 3). Her comment revealed to me the persistent challenges to harmonising different perspectives between families and schools to advance towards the ideas of care and reconciliation together and come to a joint understanding.

Here again the concept of *sumak kawsay* is useful for understanding the importance of acknowledging different points of view and looking for ways to harmonise and balance different approaches.

Sumak kawsay appears to be a process centred around four pillars (Durán López, 2010): relationality, complementarity, duality and reciprocity. Kowii (2015) explains that within the value context intrinsic to sumak kawsay, the concept of duality refers to the idea of “avanzar juntos” (moving forward together). Kowii contends that, in the Andino worldview, it is important to acknowledge the difference and at the same time, the respect, love, reciprocity and equality. According to Kowii, the value of duality is present in Andino mythology through stories where the protagonists are male-female couples who travel as companions, who “buscan, seleccionan los lugares para proceder a la fundacion de los pueblos” (search, select places to found towns) and where the values of “determinacion, constancia” (determination, commitment) are important.

4.5.5 Support to keep on learning

Participants stated that conflicts are natural in a process of cultural transformation but support is paramount to keep on learning. One teacher said, “The guidelines to achieve that level of coexistence unfold along the way” (Teacher Esperanza, I.I. p. 4), implying that she learned by doing within a supportive environment. Another teacher stated:

School provides a lot of support, a lot of freedom, because we are allowed to try out new things We can even approach the school coordinator with our planning, talk with him and ask, ‘What do you think of this? Do you think it could be improved?’ (Teacher Zoila, I.I., p. 9)

School staff supported teachers to try out pedagogies of care so that they (the teachers) could appropriate the language and the philosophy. School leaders also assisted teachers to feel authentic and comfortable with varied expressions of care and reconciliation. All teachers agreed in the focus group that the school was facilitating opportunities to interact and build trust between colleagues. They talked about regular teacher and staff meetings that the principal had set up for teachers to discuss the different challenges involved in teaching with the ideals of care and restoration. Within the focus group, Teacher Esperanza explained that the school leaders were helping them to become more aware of whether or not their attitudes displayed the values of care. As an example, she described the changes she saw when teachers arrived first thing in the morning before going to class when they registered the time sheet. According to her, at that time of the day, pressure and impatience led people to forget the kind ways of a caring ethos, though she could see teachers being convivial by being more aware of their respectful manners.

School leaders talked about the challenges that new teachers, who have not been sensitised to the caring approach, bring to the school. Mrs Sonia said that they could see when a new teacher comes to

the school and his or her teaching practices are no longer accepted by the school community. She said, “for example, an angry teacher tearing up a student’s notebook, “les decimos, aquí ya no hacemos esto, aquí no se hace así” (so we tell them, ‘at this school we don’t do that anymore; those are not our ways’). Eventually, Mrs Sonia emphasised the importance of a sustained effort to engage new entrant teachers in “understanding, signifying, and making meaning through dialogue and action” (Mrs Sonia, I.I. p. 11).

At Misti School the tensions inherent in changing traditional power relationships indicated that it was necessary to continue facilitating collaboration amongst teachers. One teacher described [the school as becoming] an increasingly safe environment for teachers to share their experiences, “the social sciences department often meets to exchange feelings and ideas about the ordinary experiences they have with the pedagogies of care”. She also explained that they used to meet at the school cafeteria where there was a nice environment for sharing food while also sharing their personal and teaching experiences. She emphasised that the outcome of these social and professional encounters had been to “get to know each other and build trust”. Nevertheless, she argued that relationships have not yet gotten to the point of having one teacher observing the classroom teaching of another teacher. Only staff leaders can do that. She explained:

I have never gone into teacher A’s classroom because, you know ... but I suppose that when the coordinator comes, he comes in and watches, doesn’t he? Because he sees the planning and what she is doing. (Teacher Zoila, F.G. p. 8)

Her tone and demeanor revealed that she was expressing reservations. She acknowledged the classroom space of her colleague and she realised that power relationships were still present at the school.

Students acknowledged the incremental learning on the part of their teachers and were able to describe their own supportive roles towards them. For example, that to enact care demanded connections at the level of feelings, and some teachers are not used to that. One student stated, “Sometimes I feel that they do not know how to implement that or maybe they want to try it and do not feel that it is the right time or that their words will not be welcomed” (Student Eloisa, F.G. p. 11). Faced with those learning situations on the part of their teachers, students were supportive and empathetic, instead of being “hard on them”. She further explained:

The teacher may be afraid and think that she will be rejected or that students will not take it well. I think we should start by giving her that confidence. For example, talk to her and ask her,

‘Miss how was your weekend? What did you do?’ *Entonces ella nos puede contar cosas y nosotros a ella* (So we can give her confidence and she can tell us). We can [then] relax and tell jokes. (Student Eloisa F.G., p. 11)

Supportive students enriched an environment of trust and achievement; they were not only *cared*, but they also *cared for* others. In other words, the students embraced their responsibility in the new education model and responded to their teachers. Therefore, the sustainability of pedagogies of care and reconciliation demanded that the school acknowledge students as care-givers.

4.6 Summary

Misti School offered a unique opportunity to investigate the implementation of pedagogies of care and reconciliation within the context of *mestizaje* in Latin America. Furthermore, the context of mestizaje was also emblematic of the social and educational inequalities that have prevailed in Latin America, and yet, it was a context to observe some aspects of a broader social, cultural and educational transition.

As previously explained, Mestizaje refers to the combination of European, African and Andino ethnicities in Latin America. Drawing from the concepts of the Andino worldview, I was able to identify and explain the enabling factors of pedagogies of care and reconciliation at Misti School.

Sumak kawsay (good living) represented the first enabling factor concerning a commitment to the values of care and reconciliation in education. In the Andean worldview, the values of connectedness, reciprocity, complementarity and appreciation of difference within personal relationships are essential to sumak kawsay. All participants in this case study clearly showed the values of susmak kawsay thorough with their openness and generosity. From their varying perspectives they described the ways that those values manifested within their school.

Maki purarina (mutual support) represented another enabling factor where maki means “hand” and purarina means “estrechar” (holding). In this school, the participants’ “holding hands” and supporting one another was an enabling factor for sustaining the pedagogical and cultural changes. Moreover, maki purarina also translates as “a handshake” (Kowii, 2015), which is the expression of a collective commitment, with feelings of solidarity that school members manifested.

The participants showed that, while there was unevenness in the degrees of caring within the same school, it was usually related to the commitment of individual staff members. Those staff whose

commitment was palpable seemed to receive the gift of respect from students and parents. Students responded positively to teachers' sincere efforts to get to know them and support them.

Chapter 5 A’oga a Tama

Table 9 shows the pseudonyms that I have used throughout this chapter for the participants at A’oga a Tama.

Table 10. Pseudonyms of participants at A’oga a Tama

Participant	Pseudonym
Principal	Mrs Charlotte
Teachers	Abel, Teariki, William, Brad, Patrick and Sulimon
Students Year 12	Taurahere, Liam, Oscar
Students 10 & 12	Amos, Taufale, Jordan
Parents	Martin (Liam’s father); Sandy (Taurahere’s mother)

5.1 Context and background: A changing cultural and ethnic landscape

A’oga a Tama is located in a context of demographic, cultural and political change. Aotearoa New Zealand is diverse and multicultural; family structure and roles have changed since the school was founded in 1961 and social and educational institutions are searching for new alternatives to respond to interpersonal conflicts in ways that are more consistent with democratic principles. Within this changing environment, A’oga a Tama proposed new approaches and ways to educate new generations of young men.

The school demography reflected social changes that have taken place in the last decades. A teacher and former student said, “I attended the college as well, so I’ve seen how much the school has changed in terms of [cultural] diversity” (Teacher Abel, I.I., p. 2) because:

We have more Tongan, Samoan, Cook Island boys and Māori students. So our school, compared with to when I was here (I left in 2001) ... has changed in terms of the cultural and ethnic landscape for the better; so more of a multicultural school”. (Teacher Abel, I.I., p. 2)

Similarly, another teacher explained that when he moved to the city where the school is based, and he was 14 years old, he didn’t feel “really at home because it was very white down here” and he was

used to being around “all the other cultures” (Teacher Teariki, I.I. p. 2). The teacher implied that both the cultural landscape of the city and the cultural landscape of the school were increasingly diverse.

Teachers at A’oga a Tama explained that the school was reflecting the new cultural principles governing roles traditionally assigned to men and women in society and family. One teacher said,

I guess it is just a matter of educating that we are not here to make softies; we are here to make caring, loving men, who are also strong and stand up for their beliefs, and do all those things as well but then do it in a way that is not hurting anyone else. (Teacher Brad, I.I. p. 2)

This teacher was talking about “educating” the students’ families and the school community, and I was able to appreciate his words through situating the school within the culture of Aotearoa New Zealand. In the traditional culture of Aotearoa New Zealand the qualities of manliness are associated with a muscular and sturdy man, who does not show feelings (Phillips, 1996). Phillips (1996) offers an interpretation of those qualities in the Aotearoa New Zealand culture connected with rugby that promotes values, such as self-sacrifice. At A’oga a Tama, the tradition of rugby was one of the most notable in the school, as observed in the 2014 and 2015 school magazines. Seemingly, the families of the school appreciated the traditional values of manliness. Then according to the teacher, “educating the families” referred to showing them that manliness also accepts the qualities of affection and care.

At the time of this research, both the criminal justice system (Marshall, 2014) and the educational system in Aotearoa New Zealand (Margrain & Macfarlane, 2011) considered the democratic virtues of restorative approaches to conflict. At A’oga a Tama, the integration of restorative practices for over a decade manifested a commitment to put into practise the ideals of social justice and coexistence. The principal explained that restorative practices were an effective alternative to manage student misbehaviour following school foundational values and social needs. She explained that suspensions at school worked as “revolving doors” because staff responsible for discipline received the same student over and over again without solving the underlying causes. According to the principal, Māori and Pasifika students appeared “over-represented” in the school figures of behaviour problems and she thought that this situation contradicted the school’s values. Therefore, she engaged the senior staff in critical reflection about the school’s discipline processes and its underpinning values. She said, “We believed we were very pastoral with Māori and Pasifika boys” (Principal, I.C., 9/06/2015).

In fact, at the time of this research there were 21 secondary schools in the city; seven of them were combined secondary schools serving years 7–13, and 14 of them were a mixture of state, integrated

and private coeducational and single sex schools. A'oga a Tama was a boys' special integrated school.¹⁰ In March and July 2015, a local newspaper released two reports on the downward trend of suspensions (stand-downs) and exclusions (expulsions) in secondary schools in the western area of the city. In the March edition, the newspaper mentioned this trend in the last decade and described how schools were making changes to handling students' behaviour (Rutherford, 2015). A'oga a Tama reported that during the 2015 school year, only one stand-down occurred. The Pastoral Dean at the school explained to the journalist that this result was a combination of changes in the culture and school environment together with embracing the principles of restorative justice.

A'oga a Tama has developed its ethic of care and restoration over the last ten years. Upon arrival of a new principal in 2006, there was favourable ground for the adoption of this philosophy aligned with the aims of the social justice doctrines of the Catholic Church. The principal's personal beliefs, arising from her school education with the Dominican Sisters, "a liberal Catholic education" (Principal, I.I., p. 5) and her family environment, directed her to create a school atmosphere where freedom is possible. She explained that freedom is "critical to release creativity in an organisation" and education practice should be consistent with valuing the intrinsic goodness in human nature. She said, "I have a very strong focus on this being a free place for people to experiment and be who they are" (Principal, I.I., p. 6).

Managing conflicts arising from students' behaviour was identified as the most serious expression of inconsistency to address. From the initial explorations with the Health and Physical Education (PE) Curriculum, it is "very important for restorative justice because there's a very strong focus on teaching emotional health and how to express emotions, which is hard for boys" (Principal, I.I., p., 20). The school embarked on the process of reinventing its structures and methods for the school community to discuss and make meaning of restorative practices.

In this context of change and innovation, the case of A'oga a Tama held the promise for research aimed at identifying the enablers of pedagogies of care and reconciliation. In 2013–2014, A'oga a Tama had the lowest number of stand-downs and expulsions in the western area of the city; one stand-down in 2013 and none in 2014; no suspensions in 2013 and two suspensions in 2014. This compared to other secondary schools that had up to 41 stand-downs and 15 suspensions in 2014 (Rutherford, 2015). The question of how they did this was important for my research. I wanted to see what was going on; to

¹⁰ A state integrated school is a former private school with a special character based on a religious or philosophical belief that has been integrated into the state system.

identify keys or signs that would allow me to answer the questions about their type of pedagogy, how did they differed from other pedagogies and how these results were sustained.

5.2 School ethos

The school ethos refers to the characteristic values of the school, which according to participants are manifest in daily life. These values in action created a unique “atmosphere” (School Pastoral Dean, I.C., research diary, April 2014). Students described the school ethos as comparable to “home” (Student Jordan, Year 8 & 10, F.G., p. 2). According to the students, everyone is responsible for maintaining this school atmosphere when taking care of everyday life.

Values were the touchstones of the culture of the school. The principal said, “Touchstones are things that you always go back to. You know that’s the foundation of what we do” (Principal I.I., p. 10). A teacher said that knowing the foundation values provides everyone with a “level field”, or common understanding and gives teachers security when making decisions, as opposed to “sit and guess” (Teacher William, I.I., p. 9).

According to participants, the school values are lived, seen and shown. The following dialogue between parents revealed how they interpreted the school values that were enacted:

Mother: Before our son had even started, we came for a visit to look around the school and some of the older children, year 13, came and showed us around and right from then you could see in the boys that showed us around how personable they were.

Father: That’s exactly what I said.

Mother: Oh really? Just ... you know, they were just really nice boys. You know they ...

Father: It gave you confidence that your boy was going to be ...

Mother: Turn out like that.

Father: Exactly. (Parents Martin and Sandy, F.G., p. 13)

The parents agreed that what they observed and heard in interpersonal relationships was a demonstration of the values of the school in practice. Moreover, the practice of values strengthened their confidence in school education. Familiarity and acceptance were two of the school values that participants described in the interviews.

5.2.1 Family-like, welcoming atmosphere

According to one father in the focus group, he perceived “the actual atmosphere” in the school as comfortable and welcoming, “what I’ve seen when I’ve come here is always welcomed ... they just make you feel comfortable and accepted” (Parent Martin, F.G., p. 7). Similarly, students described the quality of the school environment as comparable to how they feel in their own family. During group conversations students said they felt safe to express themselves, they perceived dialogue, mutual support and appreciation of existing opportunities to interact and know each other at school. One year 12 student used the term “close-knit” to describe the school environment:

The school is quite small so therefore we have quite a close-knit student group. That goes from the juniors to the seniors. No matter who it is - junior, senior- we usually just get along so well because of the tight-knit group we are. There’s not too much bullying going on. Everyone knows each other quite well. You could probably name at least three quarters of the school. Yeah, it’s just great to see that; get along with so many students” (Liam Student, Year 12, F.G., p. 1).

The words, “close-knit”/“tight-knit” conveyed the idea of unity and support, despite conflicts arising in everyday life. The student accepted that there was a degree of bullying and he did not idealise school life. On the contrary, his description of school life evoked the realities of human collectives. Likewise, students from years 8 and 10 used the term, “family”, to describe the feeling of closeness amongst students. Such closeness provided a firm basis for students to feel safe to express themselves. During an informal, non-scheduled group conversation, students constructed the meaning of the family-type school atmosphere:

Researcher: Can you please share your experience in this school with me? What does caring relationships in this school mean for you?

Student Amos: Ah, for me this school has provided, like, sporting opportunities and educational ... ah ... opportunities and the people here are really nice and I feel close to them.

Researcher: “Nice” means what?

Student Jordan: Ah, they feel like a second family. So like ... when I come to school, I feel like I’m at home.

Researcher: What does that mean? Can you explain more how do you feel at home means compared to how do you feel at school?

Student Jordan: Like I feel safe and ... I've got good friends. And that's you know, as if I'm at home. I feel safe and stuff like that. Yeah.

Student Taufale: Just the whole thing of being safe and the good education and the sports. Yeah and just feeling safe as well.

Student Jordan: And good environment. Yeah.

Student Amos: Yeah you can feel free to be yourself, not pretend to be someone else. (Students, F.G., p. 2).

According to students, the family-type school atmosphere provided a feeling of security and freedom, and prevented aggression, "we don't usually, like, hurt each other because brothers usually don't fight" (Students, F.G., p. 2). Parents agreed with this, stating that familiarity with the school ethos was the key to success in the school, "I think the key about this school is that for the boys it seems more of a family" (Parent Martin, F.G., p. 25).

Senior students afforded an essential contribution to the family-type school atmosphere. Following the same conversation transcribed above, students from years 8 and 10 explained their understanding of feeling "safe" by stating that the help received from senior students was the basis of being confident to express as who they are:

Researcher: Can you give me an example?

Student Jordan: The seniors – they like help you out so much if you're like angry, stuff like that. And instead of going to a teacher, like, if you'll say it was lunchtime and they're all in the staffroom, like you go up to one of those senior boys and they help you out. You know. And they talk to you.

Student Amos: Yeah and you can tell people how you're feeling. You don't have to hide it. But you can tell people. (Students, F.G., p. 2)

Year 8 and year 10 students described seniors as accessible and reliable to ask for help. Year 12 students had this same perception. During the interview, they said that good relationships among the different cohorts were a unique and positive attribute of the school culture. One student described his entering the school for the first time and feeling welcomed by the seniors:

I think it comes from when we entered this school as juniors seeing our role models, the seniors and the leaders kind of treating us the same way, so that has kind of made us feel good and brought us into us being seniors. (Student Liam, Year 12, F.G., p. 3)

The student's description implied that the fair treatment he received on the first day set an example of the school values that he should follow. The expression "bring us (juniors) into being seniors" conveyed the idea of entering a community with its own culture whose members were guiding him as his transformation as a person was taking place.

The parents talked about similar perceptions of good relationships among the different cohorts. One father compared the present experience of his son in the school to his own experience as a teenager entering high school. He said:

Yeah I remember going into secondary school and there was none of that at all. You were just ... I had a couple of friends from primary school. And we ... we walked into this big gate and this whole vast array of people in front of us. And you know all the senior students and we got picked on a little bit as ... and that was the culture back then. That's what happened." (Parent Martin, F.G., p. 7)

The father experienced a different culture when he was a student, one where bullying by the seniors was acceptable. The "big gate" conveyed the idea of an oppressive and intimidating environment for the student, unlike the comfort his child was experiencing today, "He (son) feels more comfortable and more accepted ... took away that kind of nervousness ..." (Parent Martin, F.G., p. 7).

In this narrative, the father confirmed the perceptions expressed by students about the feelings of closeness, wellbeing, and safety that prevailed in the school.

5.2.2 Identity, freedom and authenticity

Teachers described the school atmosphere of cohesion, mutual help, freedom and authenticity. For example, Teacher Patrick explained his perception of the school ethos as "a sort of cohesion and collaborative approach to the way we do things" (Teacher Patrick, F.G., p. 2). Similarly, teacher Abel stated that he perceived teachers in the school "as a collective".

Teacher Brad said, "We have a lot of freedom in what we do in our classes ... [We are] encouraged to have our own spin in whatever we do" (Teacher Brad, I.I., p. 6). Furthermore, teachers talked about feeling the freedom to teach with authenticity. For example, Teacher Abel described the school atmosphere where teachers can be genuine:

I think ... in our heads, we have this idea of what a teacher should be or how they teach but now we're feeling a lot more freedom and [we are] confident to be our own teacher ... feeling like we are not judged anymore." (Teacher Abel, F.G., p. 12)

The expression "be our own teacher" implied that this teacher aimed for authenticity in his teaching praxis. He perceived that the freedom and acceptance in the school empowered his teaching.

The physical environment of the school supported the commitment towards providing conditions for greater transparency, authenticity and freedom. The classroom buildings were renovated by demolishing walls and building large windows between classrooms. Teacher Abel explained that the new buildings provided a sense of freedom to his teaching practice, "[You] feel free like you don't feel confined" (Teacher Abel, F.G., p. 11). Also here was authenticity because "our students (are) seeing a bit more the real side of us" (Teacher Abel, F.G., p. 11).

Teacher Teariki explained his feelings in terms of being visible, not concealed. He said, "it is an accountability thing, you know that everyone can see you and you can see them" (Teacher Teariki, F.G., p. 10). Nevertheless, he admitted that such freedom entailed new challenges saying, "it still scares me in a lot of ways but I guess that's life and I like it" (Teacher Teariki, F.G., p. 12).

Another aspect of freedom and authenticity in the school ethos referred to the school leaders providing all teachers with the opportunity to express their opinion within a safe space. Seemingly, the Professional Learning Groups (PLGs) were that kind of safe space. Teacher Teariki explained:

In a big group sometimes if you're not prone to be the one to do all the talking; you might just sit back and listen. But the PLGs being a smaller group, you really feel like you can just have that one-to-one chat and I reckon more people have been given an opportunity to speak and especially one-to-one. The PLGs are a really good initiative in terms of giving [opportunities] to other teachers that maybe didn't have a voice before. (Teacher Teariki, F.G., p. 3)

His utterance "giving a voice" implied that together with a safe space, teachers were progressively feeling more confident about sharing their feelings and ideas in the school.

On the other hand, the perception of collaboration and openness in the school ethos was nuanced by the expectations of teachers. In turn, these expectations were associated with the different cultures of students' families of origin. For example, Māori teacher Teariki attributed great importance to interpersonal relationships, connecting with others and collective feeling. In the individual interview, he revealed that sometimes he has felt isolated, "you feel quite alone as a language teacher" (Teacher

Teariki, I.I., p. 7) striving to create awareness about diversity of cultures and diversity of languages in a school context that was still predominantly monolingual.

5.2.3 Caring for simple things in life

Participants repeatedly talked about care in everyday life. Caring for simple things was the expression of an “appreciative culture”. The principal said that there are “little ways you can show staff that you appreciate their work” (Principal, I.I., p. 17), including, for example:

Coffee, hospitality, morning teas for staff, have drinks regularly; make sure there’s flowers when they’re sick. Make sure all the caring, just the simple little nice things of life that you know ... regular praise and acknowledging all the different successes (Principal, I.I., p. 17).

These “simple little nice things of life” in my first formal approach to the group of teachers, in July 2014, took place at a morning tea on a Friday morning, so I was able to witness the point that the principal was making. I came into the teachers’ room and several teachers were preparing food in the adjoining kitchen. I observed collaboration and fun among them. They explained that every Friday a group of teachers was responsible for the morning tea. Later, during the group conversation, one of the interviewed teachers confirmed that several members of the staff “take it upon themselves” (Teacher Abel, F.G., p. 2). He implied that teachers cared about social activities because those meetings “provide that time to mingle and share - you know - share time with each other and learn a bit more about each other” (Teacher Abel, F.G., p. 2).

Teacher Teariki explained his appreciation for the simple things, which leaders put in place to facilitate opportunities to meet and build interpersonal relationships. He said, “even though that probably doesn’t seem like much, it is actually really good” (Teacher Teariki, F.G., p. 3). That which is apparently little but that really means a lot refers to being responsive to, and caring about the basic needs of human beings:

So those little meetings, even fortnightly, I think are really good, just for a catch up. Because we’re human beings that we need to be chatting with other people, getting that social side. So I’ve really enjoyed that. (Teacher Teariki, F.G., p. 3)

Daily and simple actions for which everyone was responsible preserved and enriched a caring school ethos. Students also spoke about this. For example, one student said that at school he has learned to take care of small things (“pick up rubbish”) because, “just small things like that make such a difference” (Student Richard, I.I., p. 9). He said that at this school he learned that one person could make many others change, “every little piece can make such a huge change” (Student Richard, I.I., p.

10). When reflecting on his own learning, this student suggested that care in everyday life is also an effective way to learn to care. His reflections resonated with the content and the pictures in the 2014 school annual magazine that illustrated “snippets of events” from the school year. According to the editorial, those photos and snippets illustrated the caring ways of the school community and how they “shared their lives on day to day bases”. The final paragraph of the editorial explained:

This magazine has two main photos. The front cover is of Terry (year 13) with Chris (year 7) on his shoulders. This picture sums up the “brotherhood” that the boys so often talk about (A’oga a Tama, 2014, p. 5).

5.3 Meanings of care

Care was a concept with different and complementary meanings in A’oga a Tama. Based on their school experience students defined care as help (“help out”); support (“back up”); motivation and refraining from aggression. Students felt cared and valued. One student recalled:

On my first day at school I was year 7 and I couldn’t find my classroom. I had no friends. I was just on my own. I saw this big, tall guy and I went up to him and I said, ‘hey do you know – I’ve got a timetable, I don’t know where to go – can you help me out?’ The first thing he said ‘sure man, where do you need to go?’ I was like, ‘can you read it?’ And, he’s like, ‘you just go down there, turn right and then there’s your classroom’. You know ... not many people would have that kind of connection that he would just stop and help you out. But I felt special and he helped me out. And that was his last year. But you know he was like one of my best friends when I started at school. (Student Jordan, F.G., p. 5)

Care signified a special connection at a human level, which some people demonstrated, for example, “Not many people would have that kind of connection that he would stop and he helped me out” (Student Jordan, F.G., p. 5). Students also signified care as instilling strength and spirit. During a group conversation, they expressed it in the following way:

Student Jordan: But sometimes you have those ... those niggly days and stuff that ... you know maybe someone is not having a great day ... but like most of the time people just like say, ‘hey man are you all right?’ So that’s what I like about this school. Even though maybe you’re having a bad day, someone will cheer you up.

Student Amos: There's always brightness in someone's day here at college. Like it's never just, it's never just a big dark cloud over your day. (Students Year 8 & 10, F.G., p. 5)

For students, it appeared that caring meant motivating and inspiring their schoolmates.

The teachers' perspective on care was complementary and enriched students' meaning. For teachers, it appeared that caring meant personal attention and bonding. Teacher William said, "What I love about this school is the caring relationships" (Teacher William, I.I., p. 2) and defined the concept as "helping those who might be struggling a bit more". His representation of care from the potential to offer help complemented the vision of the student who receives care whenever he needed. In fact, for teachers, teaching was the opportunity to materialise their vocation to help others. A teacher explained, "Teaching is all about caring" (Teacher Brad, I.I., p. 2). Another said that his role as a teacher is "to show them (students) that there is a pathway through education" (Teacher Abel, I.I., p. 2). A third teacher linked caring, teaching and building relationships when he said, "I was used to looking after the kids so it was kind of a natural progression into teaching and I have always been brought up with the idea about relationships" (Teacher Teariki, I.I., p. 5).

Among teachers, they constructed the meaning of care in association with the concepts of relationships and teaching. Likewise, care in this school connoted holistic care. Teacher Brad said, "caring about the individual and try[ing] to improve not only academic skills but all-round development" (Teacher Brad, I.I., p. 1), meaning education with a holistic approach. Likewise, Teacher Abel explained that teachers must educate the whole student by saying, "developing the young man, educated mind, educated heart, to round off knowledge with manliness" (Teacher Abel, I.I., p. 5). Both teachers, Brad and Abel, using the terms "improve" and "developing" agreed on the idea that school education must contribute to uplifting the person. In this way, they explained that to care means to assist the whole student to have a balanced personality.

In the perspective of the principal, care involves compassion and firmness. In the interview she said:

Caring about them actually means holding them to account because that is how they learn; their longer-term benefit is that they're held to account, but in a compassionate way and with support. (Principal, I.I., p. 10)

Bringing together firmness and compassion in a certain proportion was a skill. The principal said that she observed the same skill in her mother, "so she was very strong in her own right, a very liberal Catholic and we could talk to Mum about anything – a very caring, gentle person" (Principal, I.I., p. 10). Even if this ability to care is "the feminine principle" (Principal, I.I., p. 20), it is also a human attribute

that reveals a “more human view” of life and other human beings (p. 34). In fact, teachers of the school also spoke of the idea that “caring is an important part of being a man” (Teacher Brad, I.I., p. 8).

In such a way, care became the core quality to promote in young students at A’oga a Tama. One father in the focus group agreed with the centrality of care in education. He said, “The whole process is teaching them to be caring” (Parent Martin, F.G., p. 17), thus building from the meaning of learning to care being the ultimate purpose of school education. Moreover, an ethic of care, valued as a humane attribute, opened possibilities to redefine in this school the concept of *manliness* in boys’ education.

5.4 Pedagogies of care

In A’oga a Tama the pedagogy of care was a holistic and relationship-based approach to teaching. Teachers, students, parents and the principal talked about caring student-teacher relationships as necessary for successful learning. All teachers said that building caring relationships with each student was essential for teaching. The teachers based this belief on their life journeys. Likewise, students said that good relationships were the most outstanding characteristic in their schooling experience. This observation was consistent with the parents’ ideas in the focus group. Although pedagogies of care accepted a variety of strategies and methods, in the opinion of participants, dialogue and modelling, were the main two.

5.4.1 Teachers’ journeys

During the interviews, the teachers illustrated how their beliefs about education and relationship-based pedagogy connected with their life experiences. For example, Teacher William said:

I needed support when I was younger, and a couple of the teachers I had when was young were the ones really there for me. So I am more aware in the class [that] you create relationships. You know, it is the first and foremost of being a teacher ... it is about having a relationship with the student and finding out what their needs are, it is most important. (Teacher William, I.I., p. 3)

The life experience of this teacher was the origin of his belief that teachers must be reliable and responsive to the needs of the students. Similarly, another teacher talked about his life experience as the source of his pedagogical approach. He talked about his leading the youngest students in rowing as the foundation for his “taste for teaching” and how he understood the classroom:

If you [’ve] got eight people in a boat and if one person is not doing what they need to do you need to get them up to where you want them to be. Rowing is very much a team sport made up of individuals; every individual needs to be happy and healthy, and enjoying what they are doing in order for the whole boat to go forth. So it is a quite a good metaphor you know, for a classroom; you need everyone in the classroom to be happy and enjoying it for that classroom to move forward. (Teacher Brad, I.I., p. 2)

The metaphor of the boat included experiences of the teacher’s schooling and served to define his responsibility for the students. By reflecting on their journey and their teaching practice, teachers constructed their teaching philosophy. One teacher said, “A lot has been reflecting on our own journey” (Teacher Teariki, I.I., p. 5). This reflection was the foundation for authenticity in teaching as it connected experiences, beliefs and action. Another teacher talked about the connection between beliefs and teaching praxis as “learning”:

When I first started in School A over in the eastern suburbs, a low decile coed school, I really enjoyed my time over there. I spent three years and learned a lot in terms of who I wanted to be as a teacher, as a coach and as a leader. (Teacher Abel, I.I., p. 3)

The teacher’s utterance “I learned a lot in terms of who I wanted to be as a teacher” implied a personal and professional process of constructing self-identity. His life journey nourished his aspirations and teaching philosophy and constituted the basis of authentic practice. However, enacting their beliefs in relationship-based teaching with authenticity was sometimes challenging instead of straightforward. Teachers were at times in conflict when facing students that challenged their authority. By observing the classroom of teacher Brad, a class on bicycle maintenance, I witnessed his effort to engage a student who was making slow progress in the day’s class. In the course of my observation, I recorded the following in the observation tool:

Student R leaves the classroom riding the bicycle. He has been in and out a couple of times in the last 40 minutes. He toured on the bike and came back, and the teacher asked him to present his assignment. Still riding the bike, the student delivered his work on the laptop. The teacher checked his work and is going to give the laptop back to the student, but the student refuses. Teacher and student look to one another, but there is no conflict. The teacher makes the gesture as if he is about to leave the laptop on the floor unless the student comes and pick it up from him ... always smiling. The student did not come to pick up the laptop from his teacher. Then the teacher places the laptop on the floor and returns to group C. Meanwhile the class is coming

to an end, and the same Student R approaches the teacher from behind and hugs him in a friendly-like gesture. (Teacher Brad, Classroom observation, 06/2015)

This situation in the classroom put the teacher in a difficult position because he expected obedience and respect from the student but he did not impose it. The student was challenging a 'traditional' classroom environment in which students sit still and obey instructions. In the interview I enquired about how he experienced the classroom and he described his feelings as walking through "a blurred line" (Teacher Brad, debrief of classroom observation, research journal, 06/2015). My interpretation of the "blurred line" was that the teacher wondered how to enact authority with care and in alignment with the school restorative practices. Seemingly, he accepted that there were no prescribed guidelines for him to deal with the challenging student but he was required to rely on his sensitivity and judgement. Furthermore, my observation of the relationship between student and teacher motivated my reflection about exercising authority in the context pedagogies of care and reconciliation. For example, which are critical teaching skills to educate young people in a balance between being firm and compassionate? Perhaps there is not only one answer but a range of possibilities that connect teaching styles, personal attributes of the teacher and the support received from school leaders and colleagues.

5.4.2 Student-teacher relationships

The five interviewed teachers believed that caring student-teacher relationships are critical in pedagogy. They explained their approach to building caring student-teacher relationships and the distinctive features of that type of pedagogical relationship.

Teachers explained that student-teacher relationships develop as they get to know one another. Teacher Abel said, "It starts [with] understanding the person and what makes them passionate about learning; what they want to learn" (Teacher Abel, I.I., p. 4). Teacher William explained that he explores the motivations and interests of the students to attend school, which "is really important to understand what, how they see your class ... otherwise they won't turn up" (Teacher William, I.I., p. 19). Furthermore, teacher Abel explained that to develop a relationship with each student, a teacher must acknowledge the student as a unique person:

We acknowledge that students learn at different rates, they all come with different knowledge, different experiences, so we can't teach them all the same way. We have to be smarter about how we teach them, engage them, and that comes down to caring about the person. If someone really struggles with work we don't just dismiss him and say 'He doesn't want to do the work', but we need to think 'why is he not engaging? Is he not understanding? Is he not interested?'

So with our pedagogy we need to make sure our planning is really good but more importantly knowing who is in front of us and making sure we adjust our teaching practice accordingly (Teacher Abel, I.I., p. 8).

Teacher Abel argued the importance of asking, “Who is in front of us?” In such a question, he encapsulated a fundamental aspect of the pedagogies of care and reconciliation in this school. This teacher aimed to know each student on a personal basis to adapt his teaching and engage the student. Nevertheless, students might have experienced the relationship with the teachers differently according to how well they know each other. Teachers and students explained that meaningful relationships based on knowing each other need time to develop.

For example, in the focus group with students of year 8 and year 10, students explained that they would have liked to see teachers enacting “different teaching techniques” and be more responsive to “adapt[ing] to each child’s learning, what they like, how they like to learn”. One student said, “..sometimes I find it hard to find out problems for mathematics and I don’t understand, like I’m more of a person that’s doing, rather than listening” (Jordan Student, F.G., p. 6). Then he argued “they (teachers) just need to know what is your best style of learning you know, yeah ... how do you learn”. Another student explained, “there’s heaps of people who like differ, like ... what they’re good at it. So it’s sort of ... the teaching styles sort of need to adapt to each child’s learning, what they like, how they like to learn (Amos Student, F.G., p. 6).

On the other hand, year 12 students felt that their bonding with the teachers over four years in the school resulted in their “getting to know” the teacher better. In the focus group with Year 12 students, they explained that teachers in the school have personal and close connections with the students. They described teachers who care using expressions, such as “get a bond with the teacher” (Liam Student, F.G., p. 6), “get one-on-one help” and “get closer with the teacher” (Oscar Student, F.G., p. 6). The students acknowledged that “bigger relationships” develop over time because being with the same teacher for a number of school years strengthened the relationship, “it’s quite easy to, like, get to know him a bit” (Oscar Student, F.G., p. 6).

Teachers said that caring student-teacher relationships combine friendship and guidance. Teacher William explained:

to be a teacher you actually just need to be friend first and foremost to them. So my belief is that you need to be there, I think, as teachers more for the soul and the heart than the heap you need to be there as a support person. (Teacher William, I.I., p. 3)

Empathy and accompaniment, according to this teacher, are the basis of the student-teacher relationship. Teachers said that within the framework of a good interpersonal relationship students felt comfortable to learn.

During the interviews and classroom observations, participants revealed distinctive features of student-teacher relationships. Their descriptions referred to care for the whole person, mutual learning and recognising what is unique to each student within his social and cultural context.

According to participants, teachers must care for the whole person, and build educational relationships from a holistic approach. Teacher Brad described student-teacher relationships from a holistic approach as it is understood in Te Ao Māori (the Māori worldview), "Te Whare Tapa Whā –you need the four sides of the whare to be strong to keep the roof" (Teacher Brad, I.I., p. 2). In fact, Te Whare Tapa Whā (Durie, 1994) compares a balanced and healthy person to the four walls of a sturdy house. The teacher said, "Those four aspects (physical, spiritual, social, psychological) make the person stronger, so it is important to give proper time to each of them". Similarly, teacher Abel said that the school aimed to "educat[e] round men" (Teacher Abel, I.I., p. 5), meaning balanced and whole individuals. Also, one mother in the focus group explained that, in this school, her son was developing both academic and personal aspects. She said, "I think mine (son) has grown so much as a person since he has been here at A'oga a Tama, like personally. I mean academically he has done really well but personally he's growing so much" (Parent Sandy, F.G., p. 11). Hence, she illustrates the idea of a holistic approach to teaching that is manifest in her son's developing a balanced personality.

For participants, educating the whole person, and a holistic approach to education and pedagogy must include educating students to be aware of their feelings and to be able to express and manage their emotions. Both teachers and parents explained that socio-emotional education is necessary for young people to participate in society regardless of the path they choose in life. One teacher explained, "You don't want someone who gets 100 percent in the test who can't relate to people and who can't feel empathy. Those are the most important things" (Teacher William, I.I., p. 6). According to the teacher, socio-emotional management is an essential skill in the workplace that teachers can teach in the context of caring student-teacher relationships.

In the focus group, one mother said that socio-emotional education is a skill for life "a skill that guys need for their lives" because, in general, men do not know how to communicate their emotions "so many guys grow up, you know, not able to communicate and talk about their feelings, and you know, truly be open about it". The mother argued that the students in this school are "more in touch with themselves" than the "average guy", and that such learning is crucial for their lives after school, "I think

it will help them for future relationships as they leave school and move on” (Parent Sandy, F.G., p. 28). Similarly, Martin, Liam’s father in the focus group, explained that educating the emotions means learning to “communicate and talk about their feelings, and truly be open about it” (Parent Martin, F.G., p. 28). The school parents agreed on the importance of teachers assisting students to gain self-emotional awareness and self-emotional management in a safe environment “without them being embarrassed or making the situation worse”. In addition, they regarded learning emotional skills was a unique contribution of this school to society because young men typically “just grunt and go”, instead of expressing their feelings and recognising the feelings of others. Likewise, the principal referred to learning about emotions in the context of an educational relationship as “emotional literacy” (Principal, I.I., p. 26).

In this school, building caring student-teacher relationships entailed teachers acknowledging each student’s social and cultural context. One teacher explained, “I think it is firstly important to know a student’s background, where they come from, their family, who is at home supporting him, how can I help them, so working together as opposed to separately” (Teacher Abel, I.I., p. 3). Knowing the family context is particularly important, because the student who knows there is such a connection is more prone to learn. He further argued, “If the student understands that I have a connection with home, with their families, then you know it is easier for them to feel comfortable with me and learn” (Teacher Abel, I.I., p. 4).

For participants, building caring student-teacher relationships was particularly important in schools in a context of ethnic minorities and low socioeconomic backgrounds. According to teachers, a relationship-based approach to teaching creates bonds to attend school and learn. Bonding implies a relationship that is both affectionate and firm. One teacher explained:

I have always believed you know that those who are academically capable are going to pass no matter what but those who are on the bottom, on the margins, are the ones who need your help. When I taught up in South Auckland, I shaped my sort of teaching beliefs that turning up to the school is a victory, actually being at the school you know. (Teacher William. I.I., p. 2).

According to this teacher, attending school is already a big accomplishment for many children whose families struggle in a context of diminished opportunities. Therefore, pedagogies of care serve a higher purpose of social justice. Another teacher talked specifically about the importance of building relationships with Samoan students to ensure school attendance and success. He said, “Not many Samoan students go to university, for engineering, electrical and electronics, so I thought could come to the school to make a difference before I retire” (Teacher Sulimon, I.I., p. 1). Making a difference for

this teacher implied leaving his profession as an engineer and joining the school as a teacher where he could motivate all students, but Samoan students in particular. As a Samoan teacher himself, he believed that it “is vital for them to have the understanding, the knowledge, the qualifications... they will get positions where they lead and manage”. Both teachers, William and Sulimon, believed that the school could help to improve equity of opportunities, and their pedagogy from that point of view, was an ethical and a political commitment.

Similarly, Teacher Teariki believed that building caring student-teacher relationships was particularly important with Māori students. Moreover, this teacher believed that his prime responsibility with students was to help them to discover and embrace their cultural heritage. He said:

I realised that you have to identify every part of what makes you ‘you’; and that is probably ... if I can’t teach the boys nothing else, it is that, until you know who you are, your identity, then, you won’t be able to really fulfil your journey. (Teacher Teariki, I.I., p. 3)

The notion of “fulfilling your journey” signified a process of realising and actualising self-identity with confidence and pride. However, the teacher observed that few students at school “associate with being Māori ... they [‘ve] got a Māori name but they just don’t let that be part of them” and he wondered if “they are scared to identify as Māori because they only see the bad, the negative that comes from lots of Māori in jail and in negative statistics” (Teacher Teariki, I.I. p. 4).

In this context, the teacher was determined to prioritise in his pedagogy the construction of caring student-teacher relationships, so that on the basis of mutual trust, he could support them in recognising and strengthening their cultural identity.

5.4.3 Teaching strategies, dialogue and modelling

Teachers, students and parents talked about how pedagogies of care paved the way for successful learning. At the same time, they spoke of a range of methods and strategies appropriate for the philosophy of care instead of a single teaching strategy. Participants described compassionate, dialogical and participatory teaching strategies. Modelling stood out as a fundamental teaching strategy in learning to care.

One father defined teachers as being a, “lot more caring and a lot more understanding” (Father, F.G., p. 8). By a “*lot more* understanding” he intended to compare the teaching approach at A’oga a Tama with his own education in high school. When asked about perceptible manifestations of the caring attitude of teachers, the father described several qualities, “[make you feel] always welcomed”, “feel comfortable and accepted”, “they know (my son) quite well”, “they encourage him but in a way

without pushing too hard” (Parent Martin, F.G., p. 9). Eventually he summarised his interpretation on the teaching approach by saying, “... that kind of caring, compassionate way of learning assists in their academic side of things” (Parent Martin, F.G., p. 9). In his opinion, the pedagogy was caring and “compassionate” because teachers tried to identify with the needs of each student and sought to adapt their pedagogy to the different learning styles.

The teaching styles at A’oga a Tama were dialogic and participatory, meaning that both the teacher and the student contributed to the learning process, and they equally accepted possibilities for success and failure. For example, one teacher explained that any person observing his classroom teaching would be able to “hear a lot of communication, so not just the teacher speaking ... students feel comfortable in sharing ideas and speaking their mind” (Teacher Brad, I.I., p. 5). Likewise, the dialogic teaching style implied that the teacher moved around the classroom to work with students. This is different from a frontal approach where teachers teach content without engaging the student in the learning process. One teacher explained that teachers who remain “at the front [of the classroom]” miss out important information about what is going on in the learning process. Instead of a frontal teaching approach, this teacher preferred to “sit next to them and have that conversation”, meaning conversations about personal matters and academic matters. This teacher argued that when teachers move around the classroom and work closely with students, they can “actually see and engage very quickly where the students are” (Teacher William, I.I., p. 15).

All participants spoke in different ways about the idea of learning to care by experience, observation and practice. Hence, teachers were determined to model care, forgiveness, reconciliation and emotional management. One teacher said that these skills are “hard to teach” (Teacher Teariki, F.G., p. 8) because their meanings can only be acquired through personal experience and practice. Another teacher explained the importance of modelling within the framework of pedagogy of care and reconciliation:

The big thing with years 12, 13 boys (18-year-olds), they are all socially at different levels. For some of them may know what forgiveness is, for others they don’t have any idea. Empathy, you [‘ve] got to model for them having conversations. I think the more chances to show what forgiveness is, you know, to show them, [the more chances] they [will] learn. I mean, one of my things is, ‘I get angry with you but I get over straight away and move on, don’t hold grudges’. To forgive and say, ‘it is ok’ ... But you have to work with it ... so I have this type of conversation in class. If they are not doing their work I might get angry with the student and say. ‘Look I am not really happy with what’s going on. How we can fix this?’ So the forgiveness is in the way I

communicate with them; not to say, 'No, you're not doing anything! Get out of my class!' It does not solve anything; it doesn't model forgiveness. So you know, all those values you [ve] got to teach them and show what it looks like, not just in restorative conversation but in the way you teach them. (Teacher William, I.I., p. 9)

Accordingly, teaching by example was, in his view, the most effective strategy to educate young men to care and restore relationship conflict. The teacher explanation that modelling forgiveness must not happen "just in restorative conversation" referred to the training in restorative practices that teachers received at school. This teacher believed that the pedagogical approach to care and reconcile must transcend the formal context prescribed by the training guidelines.

Further, the principal stressed the importance of having male teachers to role model self-emotional management. She said, "...male role models who can show how to share, what to share and how you feel" (Principal, I.C., research diary, 9/06/2015). In the interview, she argued that when it comes to personal education, modelling is the main teaching strategy:

They're not just teaching the young people how to know, they're teaching the young people how to be. And they're teaching them how to be by the way they are, not what they know as a teacher; by the way they are with the young people. How they behave with them, who they are as authentic entities. And that's not spoken. It's acted ... it's interaction". (Principal, I.I., p. 12)

Participants mentioned several times that they learn to care by experiencing it and observing role models. Therefore, caring is a life skill that cannot be "delivered" in the curriculum content. On the contrary, students and teachers learn it in daily interactions.

5.4.4 Teachers' skills

Personal attributes of teachers were highly valued in A'oga a Tama together with the knowledge of the subject content. The principal explained the centrality of personal attributes, "it has got nothing to do with how much they know about maths or how much they know about assessment, it comes back to their personal formation" (Principal, I.I., p. 11). Other participants identified teachers' attributes such as discernment, flexibility, acceptance of one's vulnerability, authenticity and ability to interpret subtle differences in a student's meaning or expression.

The principal talked about the ability of discernment and explained that she "encourage people to see that life does not happen in black and white" (Principal, I.I., p. 10). She also mentioned flexibility, meaning that a teacher is expected to approach social realities from different points of view, rather than being the type of person who "couldn't accommodate any other worldview than his own"

(Principal, I.I., p. 11). Likewise, what matters is the teacher's ability to recognise his vulnerabilities, that he might be wrong or feeling hurt. This ability relates to authenticity, meaning the quality of feeling "comfortable in their own identity" (Principal, I.C., research diary, 9/06/2015).

Furthermore, the principal explained that the school was in the process of revising the present approach to professional development programmes, "because there is no professional development really capable of developing this connection to the heart". In using the idea of "developing a connection to the heart", the school principal implied developing the teachers' ability to "hold the student accountable" for his learning, using cognition, "but in a compassionate way and with support", relying on feelings. Ultimately, she acknowledged that the kind of caring teacher that the school aimed for was able to bridge mind and heart so that the pedagogical relationship between student and teacher nurtured a balanced and holistic education.

Teachers also spoke about the quality of being genuine, "be our own teacher" (Teacher Abel, F.G., p. 12), and to experience self-confidence. Self-confidence was the skill that teachers identified as critical to teach with compassion and firmness. Abel explained, "Anxiety is lack of confidence in their skills and their ability as a teacher to deal with those tricky situations" (Teacher Abel, F.G., p. 9). The concept of "tricky situations" in the context of the teacher focus group referred to situations when students misbehave. According to this teacher, self-confidence is an attribute acquired with practice, "so you have confidence because you have done it, like you develop confidence from doing rather than talking about it" (Teacher Abel, F.G., p. 9).

Teacher Teariki talked about the ability of teachers to interpret the different situations and needs of students. He described the time when he was a new teacher and received a group of senior students whose teacher left the school halfway through the school year. His predecessor in the job had been teaching the same group of students for a number of years and on her departure, the school staff asked him if he would take up her role. While he was still finding out how to lead the department that he was responsible for, he also struggled to decipher how to build relationships with the students because "I didn't click, I didn't know how to build that relationship" (Teacher Teariki, I.I., p. 9). Accordingly, he did not know how to interpret what students expected and adapt his teaching confidently. At that time, he felt isolated and wished that he had more support. Teacher Brad also discussed the need to develop the skills and sensitivity to "scaffold" students' learning. He acknowledged the support that he received from experienced teachers to learn those skills. He said, "Asking the right questions and knowing when just to leave it and wait for the boys to talk, and when to kind of scaffold their thinking a little bit; it is quite a challenge" (Teacher Brad, I.I., p. 4). Finding

support was critical given the complexity of relationship-based praxis that involves both guidance and freedom.

5.4.5 A different pedagogy

Teachers in the focus group illustrated the substantial aspects of the pedagogical change in which they were involved, and these were some of the phrases they used:

- “We are no longer sitting in a box”;
- “You feel free, like you don’t feel confined”;
- [As a student] “I used to be sitting upstairs and hating it”;
- “I can see heaps of things going on”;
- “I can see teachers interacting”;
- “Role model how you should be talking to each other”;
- “Be flexible”;
- “Students see more of the real side of us”;
- “Teachers move, can go in and out”; and
- “I can move with students of different ages”.

The teachers contrasted this caring approach with their own school experiences. For example, one teacher recalled the building where he attended secondary school: thick brick walls and narrow staircases with several floors where he could feel isolated as a student, “sitting upstairs and hating it”. In contrast, the teacher was enjoying the ceiling-to-floor window panels in the diving classrooms at A’oga a Tama. A whole different type of construction reflected a different educational approach with more flexibility, honesty and freedom. Another teacher added an insight from him allowing students to “work themselves, independently” and contrasted that with the “old school” of thinking where “everything needs to be controlled by us ... even just the way we group them”. He appeared enticed by the “whole idea of let [ting] go as teachers ...” The principal explained that teachers were “breaking open their worldview and their assumptions about their experience of life”. Furthermore, she understood that changing worldviews was a process probably influenced by social and cultural changes happening in Aotearoa New Zealand, because “our roles change dramatically, and society is changing dramatically in terms of multiculturalism”. According to the principal, a caring relationship-based education was the school response to a changing context.

5.5 Enabling factors

A'oga a Tama challenged three prototypical characteristics of traditional schools for boys:

- Obedience to authority and strict enforcement of the rules defined by one teacher as “conforming to what is expected” (Teacher Brad, I.I., p. 2);
- Supremacy of intellect over emotions; and
- Competitiveness and isolation experienced by young people who fail to demonstrate excellence in any field.

Amid a context that seeks models of education that are responsive to social justice and sustainable peace, this school aimed at educating men with their heart and mind in balance. This aim was captured in the school motto which reads: “developing your mind and developing your heart”. The school also aimed at educating men capable of feeling connected with themselves, with others and with the planet. This aim was captured in the principal’s report published in the 2014 school year magazine where she reported about the school “being on a journey to create a new form of education” where students are “engaged [and] highly connected to the world they live in”, and at the same they are in a “spiritual” search for “meaning and relevance” (Mrs. Charlotte, 2014, p. 10). In the 2015 magazine her report talked about emotions, commitment, love and “the sense of caring” (Mrs. Charlotte, 2015).

Through my research in the school I sought to understand how the school had been working to challenge the traditional education model and implement another one in the past ten years in a sustainable way.

5.5.1 Using a metaphor to identify and understand the enabling factors

During my conversations with the teachers, they used concepts that helped me to understand the enabling factors to sustainable school change. For example, one teacher said, “learning should be something more biological” (Teacher William, I.I., p. 12). He aimed to illustrate how both students and teachers learn in a permanent dynamic instead of having teachers delivering pre-programmed content, and students writing down assessable products. Learning as something biological is a concept connected to living organisms that permanently change and grow. Teacher William signified his experience at school where everybody learns and cares about the learning process and the wellbeing of others. For me the idea of a living organism suggested subsidiary questions and interpretations about what was happening at the school. For instance, who at the school was responsible for

preserving life? How did different people undertake different responsibilities concerning the sustainability of school life? For an ethic of care, the responsibility of sustaining life is fundamental.

Drawing from Teacher William's idea of learning as something that needs to be more "biological", I thought of a "living tree" as a metaphor to identify and explain the factors that promoted and sustained pedagogies of care and reconciliation in A'oga a Tama. I thought of the school values as the roots of the tree; the school structures and supporting systems as the trunk of the tree; and the praxis of care and restoration as the branches. Furthermore, the leadership of the school principal appeared as the solid ground for the tree to grow from. I sketched this tree in my research diary (Figure 5).

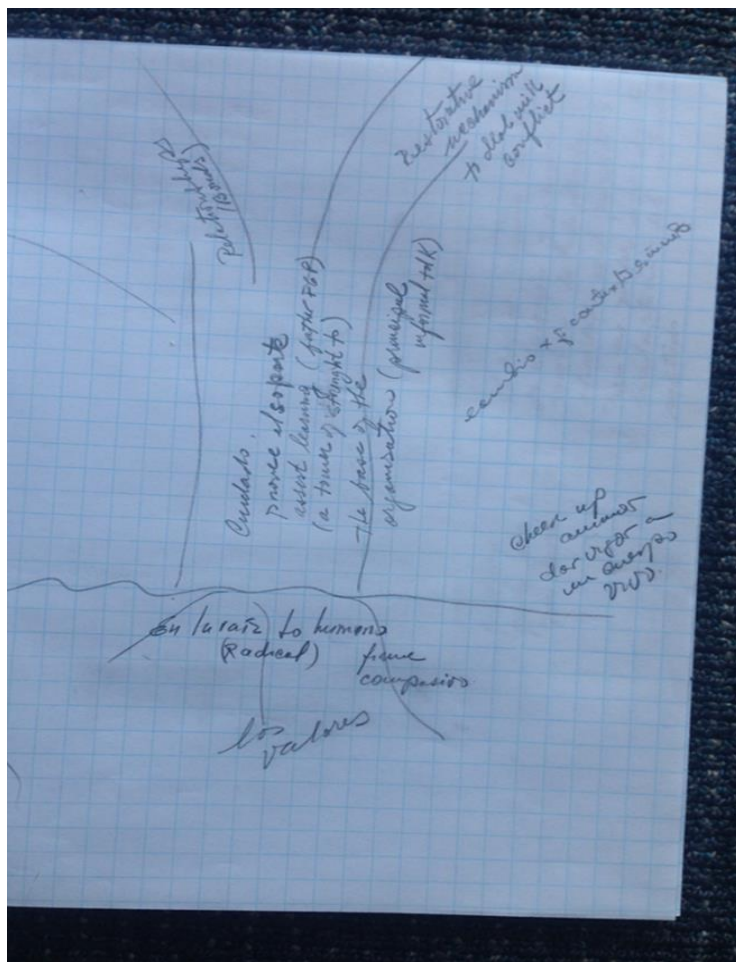


Figure 4. A living tree, a metaphor

5.5.2 The roots: School values co-constructed

Participants at A'oga a Tama emphasised the importance of promoting shared values across the school. It was interesting to observe that the school sought to promote a collective construction of the meanings underpinning the main school values, as opposed to just citing the relevant definitions included in school documents. *Brotherhood* was one of those value concepts and *Manliness* was another. The expressions, "be a man" or "man up", are usual phrases in the modern Western culture, and convey a particular understanding of manhood and masculinity. According to the principal, the phrase, "man up", had a different meaning at A'oga a Tama: "Be honest to open and acknowledge" (Principal, I.C., research diary, 9/07/2015). However, individual and collective experiences were the base for constructing shared meanings. I observed an example that illustrated this dynamic during a School Assembly, held in July 2015, to which I was invited.

It was at noon on a Friday, and the students gathered inside the school hall. The ambience was relaxed, students entered with their friends, talking and laughing, some of them sat down with their devices and others engaged in conversation. All of them were keen to be photographed by me. Some staff members, the principal and a group of students were sitting at the front.

During the Assembly, a group of year 13 students launched a campaign inviting others to identify college students who are living and abiding by the values of compassion, spirituality, commitment and courage. During the Assembly, students presented big posters showing the faces of exemplary people who lived up to such values like Mother Theresa of Calcutta, Gandhi and Nelson Mandela. There was also a poster with the picture of a First World War veteran wearing his uniform. The idea of the seniors' campaign was for students to take pictures of "the values in action" and to post them on Instagram. In that way the whole school could learn about students' representations of the behaviours that they cherished. Instead of dictating the meaning of the values that characterised a student, the school leaders enabled several meanings to circulate in the everyday life in the school.

The following narrative of an interview with a student complements this episode and illuminates the individual experience of constructing meanings in the midst of a collective vision:

Researcher: If you could use three words to describe your experience in this school what would you say?

Student: Values, values in our school. We got like this five values in the wall or six, I don't know, about what school graduates should be like: brave, bold, compassionate, caring.

Researcher: How do bravery and compassion come together? Are they not opposite?

Student: It is kind of opposite but if you can use them together you don't have to be brave against compassionate, you can be brave and compassionate. I mean you can go into a battle and if you find one of your injured mates, you can understand with care and help them.

Researcher: Can you remember a situation where you could experience this combination in real life?

Student: Yeah back when I was in year 9 I was being called fat all the time so I lash[ed] out against the guy and after[wards] my mate came up to me and said, 'no you should stop this' and he told me 'this it is not good' and he was standing up against me. He was brave and then he was caring towards me. He took me to the office where I could sort out the problem and all that.
(Student Taurahere, I.I. p. 5)

The student explained that the school values of "compassion" and "courage" were known and actualised by the students in actual situations. Such values, "we got this values", known and enacted by many people in the school were the bases for him to feel connected to and belong at the school.

The principal also talked about the importance of harmonising shared values with the teaching praxis in the context of school change. Furthermore, she stated that individual teachers should be coherent between their beliefs, their values and their teaching. She explained that coherence must "happen at the heart level" (Mrs. Charlotte, I.I., research diary 9/06/2015), because when the actions come from the heart the values are manifested, as opposed to people simply saying "all the right things".

She stated that the school supported teachers who were "committed to personal growth" by strengthening their capacities and dispositions to enact their values and beliefs in their teaching practice. I interpreted the principal's explanation as celebrating teachers' authenticity.

The five interviewed teachers talked about the correspondence between their beliefs and the school values. For example, when interviewed about his beliefs, Teacher Brad said, "I think that teaching is all about caring about the individual" and then he explained how the school was "an inclusive environment" similar to a rowing boat, where every individual counts in order for the whole boat to go forth. Teacher Brad believed that the rowing boat was a good metaphor to describe the classroom and his personal teaching style because he sought to care for individual students and for the whole group. When I asked him about his teaching practice he answered, "In my classes I don't specifically link to those ideas (the metaphor of the boat) but yeah in the background it is always there (Teacher Brad, I.I., p. 2). Similarly, teacher William explained that the "caring relationships at school" were what

he valued the most because he believed that the “first and for most” responsibility of any teacher is to a support person for the students (Teacher William, I.I., p. 3)

5.5.3 The trunk: School structures and support systems of a caring environment

The support systems provided by the school to teachers and families were the other enabling factor of pedagogies of care and reconciliation. Going back to the metaphor of the tree, I think of such supporting systems as the trunk of the tree. The trunk is the most important structural element to support the branches and it also transports the nutrients from the roots to the leaves.

A concept similar to a support system, I recorded from the principal when she talked about “school structures” aimed at supporting the school change towards restorative practices. The principal expressed that “structures” supplemented the values of restorative justice. She said, “Restorative justice for us is driven by a strong belief and value system, but it also needs just as much structure as a traditional system of handling relationships or behaviour” (Principal, I.I., p. 10). Therefore, she understood the importance of clear and well-defined organisation for effective implementation of the values underpinning restorative practices. The principal further explained that when school structures match the values of the school, the teachers should feel supported to work with authenticity. She said, “if you marry the two, you should be able to see the pathway forward” (Principal, I.I., p. 10) suggesting that school staff should not feel at a loss about aligning beliefs and pedagogy.

The leadership team acknowledged the complexity of the social and educational context, and provided different types of support aimed at allowing each member of the school to honour his/her responsibilities. The principal said, “The world is very gray and the future is unknown” (Principal I.I., p. 14), referring to a context of uncertainty and change where education occurs. She believed that because teachers are the main agents of educational change, they need adequate support to continue with pedagogical transformation towards care and restorative ideals. However, the principal also acknowledged that the final configuration of pedagogies of care and reconciliation had not been laid out, “we won’t look like schools look like now, but we don’t quite know what that looks like, so we are trying to go towards that without all the answers” (Principal, I.I., p. 15). According to the principal, the teachers were in an evolving process that “is hard, is incredibly complex and difficult, and there is a lot of fear and lack of surety” (Principal I.I., p. 10). She used similar words and ideas in the report included in the 2015 School Magazine. In the report, the principal acknowledged that the school was in an “era of complex change” and invited the whole community to “enter the change process without knowing the answers in advance” (Mrs. Charlotte, 2015, p. 11). Under this transition scenario, one teacher

explained that he felt confident to face the challenges because he was part of a community that learns together:

That is a huge change, so we know that we are not doing it by ourselves. We can go and communicate and talk and have those relaxed social settings and sometimes professional learning groups, or be here for a morning tea, but just learning what other people are going through in terms of that learning and moving forward. (Teacher Patrick, F.G., p. 5)

The teacher felt he was supported by the school thanks to the opportunities to discuss and share experiences openly. Similarly, another teacher said:

I think it definitely starts with the leadership team. I think they see how important it is for us to function as a team. And so, in order for that to happen, you need to put things in place, like providing opportunity for us to spend time with each other, get to know more about each other. (Teacher Abel, F.G., p. 4)

The teacher used the expression, “put things in place”, meaning the structures or systems that provide sustainability to the school process of cultural change. While the principal described support in terms of allowing time to discuss the philosophy before the change, “Thinking, talking, laying the issues on the table, regular professional development for whole staff plus intensive small groups” (Mrs. Charlotte, I.I., research diary, 9/06/2015), one teacher said that the support systems are the expression of a strategic vision, “to being strategic”. Support based upon a strategic vision included “opportunities to mingle and interact”, organisation of curricula “the way they structure the school year and our weeks” and recruitment “being really smart and selective in who you employ and looking for the right kinds of people that will bring a lot to the school culture” (Teacher Abel, F.G., p. 4).

In regard to that same idea of supporting systems or support structures that permeate the entire school organisation, Liam’s father explained in the focus group that the school fostered ethical behaviours in students “through all the different things they do” (Parent Martin, F.G., p. 5). Going back to the metaphor of the tree, the ethical perspective of care is like the tree sap, which is transported through the trunk from the roots to the leaves and crosses the whole school organisation. One teacher said that this ethic of care was perceived as a “school-wide approach” (Teacher William, I.I., p. 4), and another teacher added, “it’s got to be across the school” and explained what it takes to bring the strategic vision to the operational detail, “right from the top, from the vision statement, all the way down through the types of courses and the staff members” (Teacher Brad, I.I., p. 2).

The principal believed that, once the values permeate the whole organisation, and the supporting systems exist for the people to transform them into actions, then the philosophy is “embedded” (Mrs. Charlotte, I.I., research diary, 09/06/2015) and the teachers should be capable of solving ethical issues in everyday life. The principal said, “Once embedded, all is resolved at the grassroots level” (Mrs. Charlotte, I.I., research diary, 09/06/2015). A teacher described the same feeling when asserting, “I guess in my classes I don’t specifically link to those ideas but yeah in the background it is always there” (Teacher Brad, I.I., p. 2). This teacher used the expression *background* to indicate that his beliefs about education aligned to the school values and underpinned his pedagogy.

Within the systems that supported the school’s values, the mentoring system stood out. The mentoring system consisted of one teacher coaching a group of 12–15 students from year 7 to year 13. The teacher meets with the group of students every day for 15 minutes and for 45 minutes every Friday. Teacher Abel explained that the Friday meeting is longer with the purpose of generating stronger bonds, “Like a bit longer (instead of just ten minutes) for the boys to get to know each other better and learn from each other as well” (teacher Abel, I.I., p. 1). All of the interviewees stated that the mentoring system fostered relationship building at a human level amongst the students and the teachers.

Also, according to participants, maintaining a relatively small enrolment was a strategic decision to further support the school values, or more specifically, the value of relationships. According to students, keeping the school population under 700 pupils promoted the construction of significant connections amongst them. During the focus group discussions, students talked about the advantages of being a small school where everyone knows each other, and the advantage of having small classrooms where the teacher is able to build one-to-one relationships. One student explained that relationships become more solid in a small school where people coexist for a long period of time, “it just becomes stronger, stronger and stronger. We know each other so well ... and since it is such a small school we all know if there is a person who is sick, we would know who is sick ...” (Student R, I.I., p. 3).

5.5.4 The branches: Care and restoration

In the metaphor of the tree that I have used to explain my understanding of the enabling factors, two of those factors have been explained: the shared values, which are the roots of the tree; and the support systems, which are the trunk of the tree. The third enabling factor relate to the restorative practices represented in the branches of the tree. In this school, the restorative practices supported the philosophy of care and ensured its resilience against conflicts in the school community.

The principal stated, “Care is the heart and the restorative practice provides a mechanism for dealing with conflict” (Principal, I.C., research diary, 09/06/2015). A teacher agreed, saying, “I think [they are] definitely combined and they complement [each other]” (Teacher Abel, I.I., p. 8), meaning that the restorative mechanisms, together with relationship-based pedagogy formed the pedagogy of care and reconciliation. This same teacher explained that restorative practices must work “hand in hand” with the pedagogy of care for the student to understand “what harm has been caused” and the need to repair it. This teacher explained that such an approach offered alternatives to punishment, “When students do slip up, we communicate with them, make them part of the process in making it right as opposed to consequencing (sic) them and then just forget about it” (Teacher Abel, I.I., p. 9). The word *consequencing* signified the use of punishment as a consequence of bad behaviour that lead to the exclusion of a student. The care/restoration balance seemed to make the punitive alternative unnecessary. Likewise, teacher Brad explained the intrinsic connection between care and restorative practices, saying:

The word restorative means that there must be relationships in the first place, the caring relations[hip] in the first place that you need to restore if it breaks down. So you can’t restore a relation[ship] if there is nothing there in the first place. (Teacher Brad, I.I., p. 12)

This teacher’s explanation further helped me to visualise in the tree metaphor, that the two branches of the tree are required to provide balance and stability. However, he also helped me to understand that building caring relationships was the priority that teachers wanted in their pedagogy, “there needs to be a caring environment in the first place” (Teacher Brad, I.I., p.12).

During the parents’ focus group the interaction between care and restoration was highlighted. In the following excerpt from the conversation, Martin, Liams’ father explained that the school ambience is that of care towards people, “a bit of a family here”. Sandy, Taurahere’s mother added that, even if bullying and conflicts exist in the school, the restorative mechanisms are immediately implemented to avoid the escalation of the conflict:

Father: they’ve got a bit of a family here as well which gives them that lovely feeling of learning in a nice environment. And they kind of ... they want to come to school which is pretty cool.

Mother: And there’s no bullying or anything. I mean bullying that has happened, has always been stepped on pretty quick and they ... We went through some with my son initially and you know they organised a meeting immediately and the boys sat around and they talked it through and they got to the bottom of ‘why?’. And they ended up being really good friends ...

Father: This is all part of that restorative justice thing, which is absolutely brilliant. (F.G., p. 27)

The parents in the focus group agreed that the interaction of care and restoration ensured a “nice environment” in the school. Furthermore, one student acknowledged that restorative conferences might assist in building new relationships and friendships. He described his participation in a restorative conference, and explained that he was able to find out the common experiences between him and his offender. Eventually, those commonalities between them evolved as the basis of a lasting friendship. He said:

I guess we ... neither of us had really any friends at the time. So after we fought we both realised that neither of us really had any friends and we had a lot of things in common. So we started trying to hang out together and it [the friendship] just developed. (Student, F.G., p. 27)

In this narrative, the student explained that the restoration process helped to find what bonded the offender to the victim, what connected the victim to the victimiser. Hence, he was illuminating the essential positive interaction between care and restoration in this school. One mother further reaffirmed the importance of the restorative practices in the school nourishing connections among students because they can find “the common bond, similar background, you know, similar situations” (Parent Sandy, F.G., p. 27).

However, two important challenges remained in the implementation of the restorative practices, and they were connected. One challenge was to get the participants in the restorative conference to be truthful to the aims of the conference, and the other one was to have everyone in the school believing in the restorative conference as an effective and trustworthy alternative to typical behaviour management. I saw the connections between these two challenges by talking with teachers and staff. For example, during one non-scheduled conversation, a staff member who had been in the school for many years spoke of being offended by a junior student with insulting words and attitudes. She was looking at the photo of the student saying that he looked like “an angel” and “his grandfather should love him very much”, but his behaviour was very aggressive towards her when she reminded him that he should not be eating at the Library. Next, she conceded that a restorative conversation was going to be arranged, although she said, “Students already know the protocol”, implying less than an authentic participation. In turn, an apparent lack of authenticity could be affecting the credibility of the restorative conferences (Research diary, field notes Ipad, 24/06/2015). Her words resonated with a teacher who believed that “when the boys know the restorative ... they know what words to say and when to let go of the tears” (Teacher Teariki, I.C., Research diary, field notes Ipad, 24/06/2015).

Moreover, another staff member suggested an additional difficulty to me in terms of the authenticity in the students' participation in the restorative process. She acknowledged that in a recent survey some students were not able to define the restorative concepts. However, she was confident that, although students could not define the concept, they understood the values and the purpose, because "they use the [restorative] language" in daily interactions. In the ideal scenario, students, teachers and staff would know and understand the protocols of the restorative conferences, and they would also be authentic in their participation.

5.5.5 The solid ground: Caring leadership

The leadership of the school principal was a factor of promotion and sustainability of the pedagogies of care. In the metaphor of the tree, the leadership of the school principal can be thought of as the firm ground where the tree grows. However, at the time of this investigation, the principal had discussed the possibility of her resignation. This fact led me to consider the conceivable effects that this resignation would have on the sustainability of the cultural and pedagogical changes. What happens to a tree that seems very firmly established when the "ground is disturbed"?

The school principal stated, "A culture of care is the heart of a relationship-based organisation" (Principal, I.C., research diary, 9/06/2015), meaning that deep changes "at the heart" of the school were taking place and these were observable in the organisational systems. Nevertheless, she explained that instituting changes in the organisational aspects of school – "policy, strategy, reporting, appraisal, promotion, professional development" – were seen as fundamental to ensuring that the ideals were "embedded in every part". She further affirmed that achieving "a school-wide approach" entailed strategy, continuity and time.

As described in this chapter, the school participants highlighted some of the key strategies initiated by the school principal to promote a sustainable cultural and pedagogical change. For example:

- Permeating the school institutional culture with the values of care and restoration;
- Supporting teachers and staff to develop the personal and professional skills and attitudes essential to the pedagogies of care and reconciliation;
- Ensuring that across the school, there is space and time to have teachers and students getting to know one another on personal basis, for example, by shared morning teas for teachers and mentoring groups for students; and

- Focusing on an “open door policy” (Teacher Abel, I.I., p. 11) in the relationships between leadership staff and teachers.

However, at the time of this investigation, the school principal revealed in the interview that she was considering her retirement. According to her, the life cycle of a school principal is approximately ten years. She explained that sustaining the position of school principal in the school within going through a process of deep change requires “a lot of energy”, including “energy” to hold a long-term vision, while managing more than one aspect of change in the short-term. She gave an example:

wanting to change our whole year 9 programmes next year to an integrated system, but to try and staff that while you’re still staffing the senior school in a different way is really, really difficult until we get the change all the way through and then we can get a completely different staff structure. (Principal, I.I., p. 45)

The phrase “getting the change all the way through” was illustrative of the long-term vision necessary for the school principal leading cultural change, together with maintaining the energy for the management of more immediate tasks. As the principal who upheld a broad vision of change, she said that she felt “stimulated” and willing to “enjoy” the achievements so far. She was also confident, albeit cautious, that the changes could be maintained because at the school, “we’ve got some great staff” but “it depends how much traction we get around the change (Principal, I.I., p. 46).

5.6 Summary

A’ oga a Tama offered a unique opportunity to investigate the way in which the care/restoration cycle works within the context of a boys’ secondary school.

A tree, as a metaphor, helped to identify and explain the enabling factors of pedagogies of care and reconciliation in this school case. In this metaphor, the first enabling factor was the shared values of the school community. These values corresponded with the roots of the tree. The second enabling factor was the support structures available to teachers. Those support structures corresponded to the trunk of the tree. The third enabling factor was the restorative practices used to repair relationships affected by conflicts. Participants explained that the restorative approaches were the mechanism to put the philosophy of care into practice. Hence, the care and the restorative practices were the two branches of the tree that provided stability and balance. However, this chapter highlights the importance of leadership in creating the appropriate conditions for the values, structures and practices

to interact effectively. The principal's leadership in this school inspired people to be 'authentic' and ensured that students, teachers, staff and the community were feeling part of the school.

Chapter 6 Te Wharekura Kiwiana

Table 10 shows the pseudonyms that I have used throughout this chapter for the participants at Te wharekura Kiwiana (Te Kura).

Table 11. Pseudonyms of participants at Te Wharekura Kiwiana

Participant	Pseudonym
Principal	Mr Tedd
Teachers	Rick, Rapata, Joy, Katherine, Jody
Students Year 12	Tania, Karen, Bob, Joseph
Students 10	Christoph
Parents	Rick (On behalf of Karen's parents), Susan (Joseph's mother), Charles (Tania's father), Janice (Tori's mother)

6.1 Context and background

Te Kura is located in the northern King Country, and was established in 1895. The King Country region is the site of historical events about which students were petitioning Parliament and the New Zealand Ministry of Education at the time of this research. The background of the students' petition, its content and the events that occurred provide a meaningful context and background of this school case. They helped me to understand the participants' ideas and experiences with pedagogies of care and reconciliation as they described them in the interviews and focus group discussions.

One hundred and fifty years ago in the school's adjacent territories, Māori tribes and English colonisers were involved in the "New Zealand Internal wars" (1840–1870) (New Zealand Ministry for Culture & Heritage, 2017). The grievances, losses and wounds inflicted have lasted in the memory of many generations. At the time of this research in the school, four female students – two Māori, two Pākehā – converted some ideas they had gathered during a school trip to Ōrākau¹¹, into a petition to Parliament and the Ministry of Education. The students proposed two things: the first was to establish a Day of Remembrance, and the second was to include the history of the Internal Wars in the school curriculum. They wanted present and future New Zealanders to learn about what happened during those historical events and to commit to there being no repetition of them. According to the students,

¹¹ One of the most significant sites of the New Zealand Internal Wars (New Zealand Ministry for Culture & Heritage, 2014)

teachers and students should be modelling the care, forgiveness and reconciliation that is required to heal the enduring scars of those wars.

A segment of the students' petition reads:

We were stunned by the stories told to us there at Ōrākau and Rangiaowhia, just half an hour away from our school; where the tears of our Kuia and Kaumatua were heart-breaking. They grieve, because the consequences of that plundering lives on. As young people, we saw this manifest in our relationships between classmates. We registered the stigma and stereotypes, but had absolutely no context, history or place from which to build understandings of who we are as a Nation ... We hope that a commemoration day will mean that, along with other public holidays in Aotearia New Zealand, students will begin to grow the historical consciousness of our country (Te Wharekura Kiwiana, 2016).

According to newspapers and social media at the time, the students managed to gather approximately 12,000–13,000 signatures showing support to the petition (O'Malley, 2018). The school principal, staff, teachers and fellow students supported their initiative. Some of them travelled with the students to Wellington where the students addressed the Parliament and the Ministry of Education. Since all of that happened while I was researching in their school, I was able to gather the school newsletter that included the students' account of their journey to Wellington and the reflections of the school principal about the events. In the newsletter, the principal acknowledged the students and the support offered to them by the school Board, staff, teachers and students, and, "a most special journey led by four and supported by the many". The principal explained that the students' journey aimed at making Aoteraroa New Zealand history "available for all to consider, learn and critique" (Mr Ted, 2015).

Almost a year after my data collection finished in the school, the government announced that a national day of commemoration for the New Zealand Wars would be established (Te Puni Kōkiri | Ministry of Māori Development, 2018). Nevertheless, the Ministry of Education opposed the petition to include the Internal Wars in the school curriculum. In a written submission, the Secretary for Education of the time said that requiring schools to teach a specific subject would "erode the autonomy" of school boards to make their own programmes. Furthermore, the Secretary argued that such a change would be contrary to the spirit and underlying principles of the New Zealand curriculum (Price, 2016).

These events were a meaningful context for this school case as I began to make meaning of the participants' ideas and experiences with pedagogies of care and reconciliation. Participants talked

about care and restoration concerning learning to respect different cultures and different personalities, and acknowledging and responding to the individual needs of each person. For example, in February 2015 at the inaugural meeting with the school principal, he explained that school activities were planned and conducted to acknowledge the bicultural heritage of the school and the community. The principal explained that a few months before my visit, the school community and the komatuas (Māori elders) gathered to discuss how the school should commemorate a mighty tree that had been in the school grounds for many generations but had become a hazard. The school faced the issue of having to cut down the beloved tree, and they decided to plant four new trees, each one representing the values and the history of the school and the local community. The principal explained that the school staff planned the celebrations with great care to allow, “the different cultures represented in the school to feel safe”. He further said, “An important aspect of my job is to care so that each person can be found at school expressing their culture, without feeling threatened” (Principal, research diary, April 2015). I interpreted his utterances concerning how he saw his role as a blend of ‘a duty of care’ with the intention of allowing culture to flourish.

The context of the school was that of two cultures historically associated with the foundation of Aotearoa New Zealand and acknowledged as Treaty Partners; the Māori and the Pākehā¹². The school population reflected this social and cultural milieu. Of 375 students, 50 percent of the student population was Māori, and 50 percent was Pākehā. While the contribution of both cultures was visible in the school context, regarding social and educational opportunities and outcomes, the Māori population had experienced disadvantages. One teacher stated, “In this school prior to 2010, if you were Māori, so half of the school population, you only had a 25 percent of chance of getting your NCEA Level 1 as your first basic qualification” (Teacher Jody, I.I., p. 1). Her description of the low educational achievement of Māori students “before 2010” referred to the times before the principal arrived with a vision of care and inclusion.

Other participants also described the situation of the school prior to the arrival of the principal. For example, one mother described the school at that time as affected by conflicts. She said, “There was a culture of bullying and stuff here” (Parent Susan, F.G., p. 2) and one teacher pointed out that there were “kids smoking dope, you know marijuana on the field ... school was just chaos” (Teacher Rapata, I.I., p. 11). Another teacher explained that, “The school was a very different world” (Teacher Joy, I.I., p. 51) where only few students actually experienced ‘care’ in the form that we generally understand it to be. She used the expression, “you had this amount of kids they know how to umbrella but then

¹² New Zealand founding document, the Treaty of Waitangi, was first signed on 6 February 1840. Over 500 Māori chiefs and representatives of the British Crown signed the Treaty. (State Services Commission, 2006)

this amount of kids they didn't ... Care was only within an arm reach", meaning that some students were safe – under the umbrella – while others were not. According to this teacher, the school needed a holistic perspective of care so that all could have access to it, and experience it. She added, "We had people in places that didn't have a vision, didn't have a care plan" (Teacher Joy, I.I., p. 51), implying there was neither a shared vision nor a consistent approach to practice through the school.

In this context, the new principal arrived in 2009 and proposed an educational vision based on an ethic of care and inclusion for all. The school then embarked on a process of change that spanned seven years. During this time, the principal promoted pedagogical practices inspired by a humanistic vision of education. In the interview with the principal he summarised his approach to life and education:

Well, basically if a person feels valued, if they feel heard, if they feel that someone cares for them, then they will try everything. They will be more honest, they will enjoy the adventures of what life has. The secret always has to be that we've got to feel safe. We've got to feel nurtured. We've got to feel wanted, we've got to feel understood. And in some ways they are really, really simple requests that any human has of another. Sometimes in a school, we let the school get in the road of the human. So the system, the institution, the requirements, and we let them sometimes get in the way of the human. And yet if we simply stick to the human, you greet everyone in the morning, you give them a hug or shake their hand or exchange a greeting, it's acknowledging that they as a person exist, as opposed to those ones of walking past someone and not greeting them. So, yeah, for me these are the fundamentals, they're human fundamentals. Simply acknowledge, love, care. (Mr Ted, I.I., p. 2)

The principal argued that schools must serve a higher mission in society. He believed that the schools were responsible for meeting the basic needs of the student as human beings, based on a sense of dignity, respect and affection. To allow the implementation of these ideas, the principal proposed a diversity of educational opportunities to the widely diverse student population, that he called "the flavours within the school" (Principal, I.I., p. 13). This proposal implied a school organisation that included mainstream classrooms and "learning in specialised programmes" (School Prospectus 2014–2015, p. 10). According to the school prospectus, the specialised programmes were designed to "optimise the learning opportunities available to students" and included a junior skills academy, senior skills academy, specialised education, advanced learning programmes, pathways centre and national certificates. The specialised programmes were in place for students with high and/or complex needs. The concept "specialised" was purposefully selected by the school principal and his closest team to reflect the inclusive and empowering nature of those programmes (Harris & Henderson, 2014, July). There was also a School Hostel – Falloon House – Kainga Rua at Te Kura.

According to the principal, the underlying values in the organisation and operation of these different opportunities should be inclusion and care. He further explained that mainstream classrooms were available for “students in this school who need quite rigid, sequential, academic, paper-driven, follow-the-instructions learning, because that’s them” (Principal, I.I., p. 13). The Academy “is handling boys and kids who like lots of hands-on stuff in their application and being able to really dig down and down and down into their learning”. In the interview, the teacher Jody explained that the rationale behind the Academy was, “taking our bottom learners and supporting them and creating a different learning environment of wanting to achieve” (Teacher Jody, I.I., p. 2). She explained that generally the “bottom learners” used to have a pastoral record of defiance, vandalism and truancy. According to Jody, those “bottom learners” were boys and most of them were Māori. The Hostel, according to the principal, “works beautifully for the kids who understand this form of communal living and learning, whānau focused” (Principal, I.I., p. 13); those students whose families lived in coastal Māori villages and returned home at the weekends. Together with organising a diversity of educational opportunities within the school, the principal and leadership team sought to ensure a diverse group of teachers. One teacher argued, “If you[’ve] got a classroom like this [the senior Academy] you’ve got to put the right staff in it” (Teacher Jody, I.I., p. 2) implying that teachers at Te Kura required knowledge of the subject content and a personal commitment to the values of care and inclusion.

At the time of this research, Mr Ted had been principal for seven years and he had submitted his resignation. In the parents’ focus group, I asked them about their understanding of the sustainability of the changes initiated by the principal. The mother of one student acknowledged that the school had been supporting teachers to make use of restorative practices and she believed that because of the changes happening “school-wide”, the School Board of Trustees would like to ensure the continuity of this effort. She said, “It’s taken a while to get it to, you know, to where it is now” (Parent Susan, F.G., p. 29). The parents also believed that the educational vision of the school had resulted in a substantial increase in enrolments for year 9 and the school hostel, and that the transformation in the school had a ripple-out effect because it was inspiring changes in the community. One participant in the focus group commented, “Like all primary schools, they are really starting to instill self-respect and pride in yourself as well ... that is filtering through as well” (Parent Charles, F.G., p. 31). However, the parents agreed that the “new principal’s vision” for the school and “his aspirations” were yet to be known. The group of parents felt that the ideas of the new principal could “drive” the school in different directions. One of the parents said that it would be “interesting” to see what was next, and another parent said that the school culture has to “evolve”; a concept that I interpreted as showing openness with caution to leadership succession.

On the other hand, in the teachers' focus group, the teachers discussed the leadership succession and the implications for the development of the caring approach and the restorative practices in the school. They agreed that after seven years of implementing a caring and restorative approach in the school, there was a need to "reset" (Teacher Rapata, F.G., p. 11), meaning a need to revise the coherence between the essential aims of care and restoration, and the pedagogical practices. The situation that served as a background for their group discussion was the school Assembly held just an hour before the teachers met as a focus group. They talked about the disruptive behaviour of some students in the Assembly and classroom, and argued that these behaviours tested the enactment of the ideals of care and restoration. One teacher warned, "now how are we gonna control that? Using those two systems of restorative and positive behaviour – it's not gonna happen" (Teacher Rapata, F.G., p. 29). Another teacher argued that "aspects of it don't work" (Teacher Joy, F.G., p. 31). The teachers talked about the possible exhaustion of restorative mechanisms known so far and discussed the need to work together as teachers and staff towards a new phase where the input of everyone should be valued.

In a critical juncture, before the arrival of the new principal, this school case provided a unique opportunity to learn about the sustainability of educational changes. Seemingly, the school was at the beginning of a phase of transition towards a vision of humanising education. The school had appropriated the educational philosophy of care and yet the existing mechanisms to implement it showed signs of erosion.

6.2 School ethos

The initial activity of the two weeks of fieldwork in this school was a *Mihi whakatau*, according to *tikanga* Māori. The whakatou is a traditional ceremony in which mana whenua (Māori of the region) welcome the manuhiri (the researcher in this case) onto their land and put the manuhiri under their mana (protection). The whakatau and the activities that followed illustrated the fundamental spirit of the school as a welcoming environment that acknowledged different personalities and cultures.

During the whakatau, people representing diverse cultures and ancestry were invited to approach in an ethos of respect and kindness; physically, as they walked towards one another and spiritually, as they acknowledged everyone's presence. The principal explained, "Whakatau is how we welcome people", indicating that hospitality was a welcoming attitude, a friendly and generous reception of guests who were visiting the school. Participants explained that in the school, hospitality signified accepting difference and providing others with appropriate support in their needs. This ancient

ceremony from a Māori world not only enabled my access to the school in different environments and places, such as classrooms, sports fields, the canteen and the school hostel, but also allowed me to see the spirit of inclusion in diversity that was central to its character.

6.2.1 Diversity and inclusion

The spirit of diversity and inclusion at Te Kura embraced two characteristics. One quality was the acceptance of different personalities and using dialogue to resolve different-viewpoints. The second quality was the provision of a diversity of educational opportunities so that everyone could feel included.

Year 12 students described the school atmosphere as relaxed and “chilled” (Student Karen, F.G., p. 2), where people are “close” to one another (Student Karen, F.G., p. 3); the students respect different personalities and people resolve conflicts using dialogue. According to the students, they feel “accepted” and people “don’t judge”. They know one another well, “you know everyone’s name, on kind of, a personal kind of basis ... like a massive family” (Student Tania, F.G., p. 2). Students explained that they dealt with conflict in the school by finding commonalities, “finding different stuff, more common with each other” (Student Bob, F.G. p. 3) and accepting different opinions, “accept, like, you are different, you know. Your way is not like the way that other people like” (Student Tania, F.G., p. 3).

The welcoming atmosphere at school that students felt, where people “respect opinions” and “work around different beliefs and personalities” (Student Bob, F.G., p. 3) was the result of the leadership making an intentional change to the school culture. The school athletics day in the school was an occasion to observe the practical representation of the school spirit that students described. It was also an opportunity to listen to school parents’ descriptions of cultural change in the school.

On Athletics Day, all students – including students from the Hostel, the Academy, mainstream classrooms and the specialised education programme – were taking part in sporting activities in a non-competitive environment. In this school, as in most schools in Aotearoa New Zealand, students belonged to a “House” and they participated in sports competitions or academic activities on behalf of their House. On the sports day, a number of students were competing in different sports on behalf of their House. They dressed in their House colour resulting in the sports fields abounding in blue, yellow, green and red contrasting with the green hues of the mountains surrounding the school perimeter. Apart from the variety of outfits and colours, students with very different educational experiences integrated within the same environment and supported one another on the sports field. The mother of one student, who was herself a graduate of the school, affirmed that students gathered in “the spirit of participation” (Parent, research diary, 17 March 2016) and recalled how different it

was at the time of her studies. The school spirit in her day was competitive; to compete and win so that students who were not outstanding at sports would not participate. However she appreciated that the school dynamics on Athletics Day were different. As I was observing the sports competition, I could listen to teachers talking about the positive interactions between mainstream students, hostel students and students from the specialised programme. The teachers' gestures and the tone of their voices reflected feelings of joy and pride for what they considered a demonstration of caring relationships.

As stated above, the vision of diversity and inclusion at Te Kura was evident in the organisation of different educational opportunities within the school. In the interview, the principal argued that school leaders must ask, "What is the best learning avenue of all of our students?" and commit to providing diverse opportunities. Therefore, at Te Kura there were at least four different pathways as previously explained: the hostel, the academies, mainstream classrooms and specialised education. The principal explained that the varied educational opportunities should ensure that everyone in the school is included, saying, "My signpost is simple; include, include, include" (Principal, I.I., p. 4). Accordingly, he aspired to create a school that "feels different". It was not enough to have a diversified school organisation; it was more important that everyone in the school felt truly included. He further insisted, "It is a feeling thing". The parents talked about the ethos of inclusion and conviviality. Susan, student Joseph's mother explained that the result of having the Academies was the participation of boys who like "hands-on type of learning" (Parent Susan, F.G., p. 5) at school. In the same conversation, Charles, student Tania's father said that because of being within the Senior Academy, the boys were able to do work for the community so that they felt empowered. He declared, "They could go outside the school and do woodwork, planting. You can see it on the main street, all of the plants they've planted". Furthermore, they saw the involvement of students in the Senior Academy as connected to a calmer environment at school, because they didn't "muck around [at] school" (Parent Charles, F.G., p. 5).

6.2.2 Mutuality and caring for others

Students explained that the school Motto, *Honour before Honour*, meant service, mutual support and caring for the needs of each person. They further described how they enacted the values of mutuality and care in daily school life:

Researcher: How would you help me understand the culture, practice and beliefs of the people at Te Kura?

Student Tania: Probably just like 'Honour before Honours' because that's how we get told to live and believe in things. It is kind of what is drilled into us.

Student Joseph: Other people before yourself.

Student Tania: Yeah, that's our motto. Like, 'Honour before Honours' have you seen that in places?

Researcher: Yes, I really didn't understand it very well.

Student Tania: It is like honour before honours.

Researcher: Yes, but what does it mean in practice?

Student Tania: It is like you honour others before you honour yourself. It is like, you put someone else's wellbeing before you, before you think about your own.

Researcher: Can you give me an example of something that you have experienced? Or lived?

Student Karen: Like in sports, if someone isn't as good, a person who is better will help them.

Student Tania: Or if someone had a banquet or something, like a food or catering or something and you have an elderly person like, you would help them eat before you go and eat, or if you are the one [who]'s hosting, you let the others eat before you go and eat.

Student Bob: What our motto is saying, basically is support, support others. (F.G., p. 4)

In the conversation above, students talked about their understanding of the school values of care and mutual support. The ethos of care seemed to be related to the school being “small” (Student Tania, F.G., p. 3) and familiar. The students also acknowledged the support they received from teachers, and their parents concurred that student-teacher relationships were positive “for some kids amazing” (Parent Charles, F.G., p. 11) where some teachers go the extra mile by providing support during holidays, “they email each other”, and giving time for conversation. Charles said, “During lunchtime, if they need to catch up, any teacher is approachable” (Parent Charles, F.G., p. 12).

In the school environment that the participants generally perceived as calm and supportive, I nevertheless reflected on the concept of school ethos as something in constant change, instead of static. One afternoon during my visit to the school, I came across a year 9 student who was writing a letter to the senior staff. He was sitting on a desk in the main office hall. I approached him and we began to talk. He explained that he was writing a note to the staff in charge of wellbeing about the constant assault of another student on him and others in his group. He agreed to be recorded, and said that the situation was “intimidating, not scary but intimidating” (Student Christoph, I.I., 5:00). The student explained that the circumstances had not changed despite him “helping and standing up” for

others being bullied and repeatedly raising the issue at school. He worried that his “kindness is taken for weakness” because he would not “fight the bully”. This student made me think about the complex challenge of maintaining an atmosphere of trust and care for every student in the school so that each one would feel safe.

In my conversation with teachers they talked about feeling supported by other teachers, senior staff and the school principal, but they also talked about feeling as if they were working “in silos”, meaning divided instead of more cohesively. Therefore, I was able to perceive an additional layer of complexity concerning the maintenance of an atmosphere of trust and mutuality in the school.

Mutuality was an aspect of the school ethos that the teachers talked about in the interviews. They acknowledged the support they received from the school principal and the senior staff. Teacher Katherine explained that she received the support of the school dean, literacy department and the principal in implementing a restorative approach to behaviour issues in her classroom. She also acknowledged “getting support from places that I sometimes [didn’t] think I would” (Teacher Katherine, I.I., p. 9), implying a spirit of comradeship that was additional to the support she received from school leaders like deans and the principal. According to this teacher, because the school was “small and flexible”, she was able to approach people for help. Teacher Joy talked about feeling supported concerning the implementation of a care and restorative approach. She said, “If I’m not feeling the greatest, the mere presence of my tuākana (elders) in the school, being Teacher Hillary or Mr Ted, then I know above all that my process towards the kids is okay” (Teacher Joy, I.I., p. 4). Similar to the previous teacher, she acknowledged receiving the support that she needed in the implementation of restorative pedagogy. However, teachers also talked in the focus group about working “in silos” concerning divided understandings between teachers and the leadership team about the philosophy and practice of care and restoration. Seemingly, the lack of consistency between them was affecting the school climate with ambivalent feelings. On the one hand, they spoke of a sense of support and mutual help, but on the other, they talked about isolation and division.

6.3 Meanings of care

Participants at Te Kura talked about teachers and staff having different understandings of the notions of care and restoration philosophically and practically. They described how these notions had evolved over the last seven years.

Teachers had apparently agreed on the need to discuss the underlying principles of care and restoration and achieve consistency in its implementation throughout the school. I am going to describe the different meanings of care that I found in the school, and then explain teachers' perceptions of the challenges to co-constructing shared meanings.

6.3.1 Different meanings

Different meanings of the concept of care existed at Te Kura. Participants understood 'care' as acknowledging the *mana* (Māori for prestige, status, and spiritual power) of each person and ensuring that each person feels valued and that they belong. They also understood care as giving timely attention to the needs of others and showing respect for others. The teachers spoke of care being associated with the restoration of relationship conflicts. One teacher also talked about self-care and acknowledged students who cared for teachers.

According to participants, acknowledging a person is the central element of caring. The principal said that care for students entails honouring their personal history, "it is about acknowledging journeys, it's about we know the person and we can help build them. It's their time to be acknowledged" (Principal, I.I., p. 10). Janice, student Tania's mother, also associated the notion of care with granting the "different scenarios" (Parent Janice, I.I.; 23:36) in which students are, "knowing what the rest of their lives are". One teacher said that the opportunity to know the particular "story" of each student is a privilege, "I am privileged enough to see the innermost workings of the child", meaning that she appreciated and respected students' lives (Teacher Katherine, I.I., p. 18).

Another connotation of care associated it with the concept of inclusion. The principal said, "Everyone needs to be included, everyone needs those same exact things; love, tolerance, be[ing] interested in other people" (Principal, I.I., p. 4). He argued, "care, inclusiveness, differentiation" (Principal, I.C., 20:59) were essential to a culture of care in the school. Similarly, teacher Rapata said that he cared for students by making sure that all of them felt included in the learning process. He explained that they "work over and over slightly different strategies and try to explain it differently, just reinforcing, until they are comfortable. We don't move until every single one gets 100 percent in the test, then we move on" (Teacher Rapata, I.I., p. 8). Likewise, Joy, who was the Kapa Haka teacher, explained that she cared by including every student in the learning process because, "you cannot work to a goal without moving the slowest learner with us" (Teacher Joy, I.I., p. 6). This teacher suggested that Kapa Haka pedagogy, anchored in Indigenous pedagogies, manifests pedagogy of care. She argued that Kapa Haka tends towards the inclusion of all, "Kapa Haka has no walls, everyone comes together" (Teacher Joy, I. I., p. 43). She also compared Kapa Haka pedagogies with traditional classrooms where the teacher retains

the power to allow students to remain or to exclude them. She used the analogy of "classrooms with four walls and the exit" to indicate that the traditional classroom is an enclosed space where the teacher authorises who enters and who exit. In addition, many times students wanted to stay out because they did not feel welcomed.

Teachers argued that giving feedback to students' work was another expression of care. One teacher said, "They are getting feedback, instant feedback for [what] they know, what they need to improve on and know someone is caring about their work" (Teacher Rapata, I.I., p. 13). In addition to timely feedback, another teacher said feedback must be constructive, "acknowledge the good and build from there" (Teacher Katherine, I.I., p. 16) implying that caring teachers help students to be aware of their personal worth and learning potential. She further explained that, "There are certain classes that require a lot of care", referring to students with low achievement and learning gaps who require immediate attention, because "they get frustrated if you cannot assist them quickly enough". They can easily disconnect or "turn off" from the learning process (Teacher Katherine, I.I., p. 5)

Teacher Joy talked about self-care as meaning self-respect and self-confidence. She said, "I think it starts [with] caring for yourself. If you have ... for me, my self-preservation, my own mana, its worth, it's who I am; it's worth everything to me" (Teacher Joy, I.I., p. 26). For her, "self-preservation" was about caring for the integrity and authenticity of her teaching. Joy argued that a genuine caring pedagogy is one that harmonises the praxis with the beliefs and character of each teacher. She sought to preserve her integrity believing that if she was genuine in her teaching, the students would trust her and be genuine in showing care. She said, "if I have self-preservants (sic) in myself to know that what I'm doing it's for the betterment of them [students], they feel that" (Teacher Joy, I.I., p. 26). Joy argued that self-care allows her to dispense care with balance and consistency, irrespective of changing circumstances in the classroom, "so your care does not change ... and there are different contexts of care, while the process of care is the same". Teacher Joy acknowledged the students who cared for teachers. She said that she appreciated their different expressions of care because "care comes in all shapes and forms. I love it how the kids put care in their own shapes for me" (Teacher Joy, I.I., p. 35).

Finally, teachers in the focus group talked about the different understandings of care and restoration in the school. They explained that "a common ground" was necessary to achieve consistent implementation of care and restoration throughout the school. However, according to the teachers, co-constructing this "common ground" had been a difficult process. They discussed two main difficulties: the first difficulty was to achieve a discussion forum with a safe environment where people could be honest about their opinions. The second difficulty was to determine who should promote

that forum. The teachers felt that the initiative of a forum should come from the school principal and senior staff. The issues about who should initiate such discussions raised a new topic of analysis. Was the senior management of the school leading a process of dialogue for meaning-making about care and restorative practice? What were the expectations of the different participants about the leadership in the school? How were those different expectations affecting the school atmosphere?

6.3.2 The challenges of co-constructing shared meanings and implementation

Teachers talked about issues with different understandings and different forms of implementing caring and restorative approaches in the school. To the teachers, it was imperative that the school displayed an openness to frank school-wide dialogue there had been no clarity about who should have called these meetings.

Teacher Katherine felt that when she entered the school as a new teacher there was a “common ground” among teachers at Te Kura. She said that the common ground used to be “the restorative” process (Teacher Katherine, F.G., p. 1), where the primary concern was “the relationship” and seeking help when relationships with students “had ... broken down”, so that teachers and students could repair and restore them. Over time, however, some “restorative process” became a “tokenistic exchange, like we’ll just have this chat because we’ve got to get it out of the way” (Teacher Katherine, F.G., p. 5). Teacher Joy agreed that, “the main outcome (of a restorative process) is to get the relationship restored with the teacher and the student back into the class and learning” (Teacher Joy, F.G., p. 2). However, some teachers missed “the enriching process” of the restorative conversation. Both Joy and Katherine, agreed that in a restorative conversation, there is the “behaviour” part and the “in-depth talking” part. The “in-depth talking” part of the process ensured that the teacher and student got to know the underlying causes of the behaviour, “where they are coming from”, and they aimed for no repetition of that behaviour. Whereas the “behaviour” part alone, could not really “engage” the student in a meaningful conversation. As a result, the behaviour issues would happen again, “while the student’s pain is still there”. These teachers raised the need to provide a consistent caring environment for students where students got “the same message from [the] school” (Teacher Rapata, F.G., p. 36). However, they illustrated the difficulties of participating in collective dialogue when the concepts of care and restoration could be contested in practice.

The teachers, Katherine, Joy and Rapata, discussed the difficulties of achieving a frank dialogue with all teachers and staff. Katherine said, “As a whole staff, perhaps, to bring things up it is a little bit tricky”, which suggested that teachers wanted to discuss the practicalities of the implementation of care and restorative ideals but lacked the confidence to do so. Factions amongst the teachers

emerged, “There are certain groups just by personal choice” (Teacher Joy, F.G., p. 1), and the attitudes of some teachers hindered a frank dialogue. Katherine said, “Individuals taking offence, and individuals who had done a lot of work around restorative [practice] who had tried really hard to enforce it, but couldn’t quite grasp what we were trying to put across” (Teacher Katherine, F.G., p. 17).

Accordingly, sensitivity to the issues of implementing restorative practices and “individuals taking offence” was preventing an open and honest dialogue. In addition, not all teachers had the disposition to restore relationships and reconcile differences. She explained:

So if one teacher by nature is quite punitive in their approach or authoritarian, then it generally doesn’t work, because it’s hard for them to distinguish behaviour-student-teacher. They see the behaviour as the student, as the person. So it’s removing that and making sure that that person is a person, and their behaviour is an indicator of something else, or something else is going on that might be causing that behaviour. (Teacher Katherine, F.G., p. 17).

Teacher Katherine further explained that teachers at Te Kura could “develop” a different “mindset”, so that someone who is “punitive by nature” could change their pedagogy towards a restorative approach.

Teacher Rapata argued that to care is to have a balanced pedagogy. He used the Māori word “*awhi*”, which means to embrace¹³ the word “smack” together with the gesture. He smacked his hand down to indicate that a caring pedagogy should have balance, as opposed to teachers who exaggerated affection, “just *awhi awhi*”, and missed opportunities to educate. He discussed an apparent lack of consistency among teachers about the enactment of care and restoration, “the philosophy around care has meant that some people don’t know how to tell someone off to, you know, to let them know, to give them a message, a strong message, that something’s not right” (Teacher Rapata, F.G., p. 26).

The teachers agreed on the need for whole staff dialogue to make meaning of the challenges that emerged after a period of putting the philosophy of care into practice. Teacher Rapata acknowledged that “we have been at the forefront of educational change” (Teacher Rapata, F.G., p. 20) since the school embarked on its cutting-edge journey to transform the school culture, but collective dialogue in the form of a “forum” was vital because conversations about the nuances and subtleties of

¹³ Moorfield, J. (2012) Te Aka Māori - English, English Māori Dictionary

restorative practices demanded a safe environment, which the teachers did not feel confident had been established within the school:

Teacher Rapata: Definitely the philosophy is for the educational change but in practice, what's the reality? I don't think it's as much as, and it could be, if there was more ...

Teacher Katherine: Cohesion, I think it is that, cohesion ...

Teacher Joy: That comes from a forum where you can talk about it (Teacher, F.G., p. 20)

Therefore, a safe environment -“forum”- or “a place that we can come together” (Teacher Joy, F.G., p. 12) was imperative for dialogue. There was also not complete agreement among these teachers as to who and how this should be “reset” (Teacher Joy, F.G., p.23) to initiate “a holistic dialogue”. Questions such as, “Who is the initiator?” “Who is driving the change?” (Teacher Rapata, F.G., p. 19), “Who should be doing that? (Teacher Katherine, F.G., p. 19) elicited different responses from the teachers.

6.4 Pedagogies of care

At Te Kura, participants talked about pedagogies of care as a relationship-based style of teaching with three essential characteristics: the holistic care for the student; the reciprocal type of student-teacher relationships; and acknowledging the cultural identity of each student and supporting each student to express his or her cultural identity. According to participants, the teachers who enacted these relationship-based types of pedagogies were known for their genuine care for each student.

6.4.1 Building student-teacher relationships

A simple and important aspect in building caring relationships is to know the student's name. Teacher Joy explained that the name is a unique and significant attribute of each student so that by learning the name, the teacher shows interest in the student, "a huge part of the care thing is that that you get their names right" (Teacher Joy, I.I., p. 1). In addition, knowing the name correctly builds trust between the teacher and student. The teacher said, "I get the name right and then they do not find me threatening", implying that learning the student's name is a first "point of contact" in a trustworthy relationship.

Another component of relationship building is social interaction. One student explained that teachers who “stay in the staffroom and don't socialise get the kids nowhere” (Student Bob, I.I., p. 1), meaning that they were unable to guide and facilitate students' learning. The concept of the teacher confined

to the "staffroom" suggested that students valued teachers using educational time to interact and get to know one another inside and outside the classroom.

In a similar vein of teachers using educational time to get to know students, Teacher Katherine explained, "We spend a long time building up a relationship" alluding to the continuity in the education process with a group of students that she taught from year 9 to 11. She explained:

I taught them for two years. They were an amazing group of kids; we can have banter, we can have jokes. We can have those things because it was years' worth of, two years of relationship building and it was so golden and actually it did make a huge difference to their learning. (Teacher Katherine, I.I., p. 7)

According to this teacher, the student-teacher relationship is a process of building up trust and that takes time. However, it is a process worth enduring with, which also added positive repercussions on academic learning. Similarly, teacher Joy explained that teachers who make time to find out the "real true perspective on what the students want" are effective teachers because they know how to dispense care and pedagogy to the actual needs of each student. She said, "then your amount of care goes up the scale 'cause you can care for them how they want to be cared for, opposed to what you think your care is" (Teacher Joy, I.I., p. 15) suggesting that caring relationships should go beyond a surface contact but instead engage in the process of mutual understanding.

6.4.2 Holistic care for each student

Participants identified the holistic care of the student as a central aspect of teachers' pedagogy of care. According to the principal, a holistic approach to education acknowledges the whole human being:

There are four parts to the human and this school should represent all four. The four parts to the human are equal. So it's not that you do 70 percent of academic work and 15 percent of sport and 5 percent is social and 5 percent is *wairua*¹⁴, spiritual. No. it's 25 percent spiritual. So how do you even get spiritual into a school? It's nothing to do with church and saying prayers. But it is about celebrating the essence of the person. (Principal, I.I., p. 18).

Such a holistic approach to care for the whole student appeared to be the foundation for school learning and achievement. Participants discussed that it is not possible to address academic work without caring for the human aspects. For example, Teacher Katherine explained that her teaching requires an understanding of the emotional and social aspects of each student, including feelings and

¹⁴ Wairua: spirit, soul - spirit of a person which exists beyond death. . (Barlow, 1991)

family context. She illustrated her pedagogical approach with examples of her teaching a group of students with low reading achievement. Katherine explained that “the low ability, coincidentally, comes with a lot of issues outside school and they bring those with them obviously, they wear them” (Teacher Katherine, I.I., p. 5). By admitting that students “wear” their family context, her teaching approach was to acknowledge the emotional situations that students brought to the classroom *before* she engaged with them in the academic content. She said, “Without other things occurring they can’t learn, they won’t learn”, where “other things” in the context of the interview referred to the emotions and the feelings that students bring from home. Likewise, teacher Rick argued that, “If they [students] feel comfortable, if they feel safe, they will be themselves, then you can start to teach. Otherwise, before that, you are just throwing stuff” (Teacher Rick, I.I., p. 22) indicating his belief that caring for the feelings of each student within a holistic approach assists their academic learning.

Another connotation of the holistic approach to teaching was the humanising of the school pedagogy. The principal argued, “Unless we deal with the human we are not going to deal with the academic. We have to settle young people every day as much as we can before the learning can take place” (Principal, I.I., p. 9). According to the principal, the human aspects referred to feeling “...safe, nurtured, wanted, understood” (School principal, I.I., p. 2). Similarly, Teacher Joy explained that teaching which is “based on lots of humanity and lots of understanding” is “empowering for students, for people in general” (Teacher Joy, I.I., p. 4). In this way, Joy signified that pedagogies of care support the full humanisation of young people.

The idea of “understanding the student” also involved appreciating their transitioning from adolescence to adulthood holistically. Rapata was the teacher who explained more precisely the caring approach for students during adolescence. Because he was teaching in the Senior Academy, for him, understanding the boys’ transition to adulthood was critical. As stated previously, the purpose of the Academy was to support the holistic wellbeing of male students and improve their academic learning. Teacher Rapata explained that his caring for the students in the transition to adulthood entailed helping the boys appreciate their own behaviour as part of a process of personal growth. He said, “My work is making you more human” (Teacher Rapata, I.I., p. 17) referring to his talking with students when interpersonal conflicts arose. Through simple conversations and examples from his own life, Rapata showed students that emotional education was as important as, or even more important than academic education. In the interview, he said “education is more important than maths”, implying a humanist purpose for secondary education. Classroom observations agreed with his explanations within the interview. This is an extract of the recorded observations:

The Senior Academy classroom is a large area with sofas and long tables, laptops for every student and a small whiteboard at the bottom. Between the two spaces is a kitchenette. The walls are adorned with prints of significant mountains (i.e. Kakepuku) for Māori students. There are photographs of students who have gone through the same classroom with their academic achievement records year by year. Students were free to enter and leave the classroom. Some students are singing with a guitar and some are sleeping on the couch. Teacher Rapata is working with ten students. He is engaged in dialogue with students, answers questions. Students are working on laptops. They are grouped together to solve exercises on the board. At one point, the group of students working on the board became uncooperative. The teacher allowed this for few moments and then interrupted and redirected the group. His first utterance was to draw attention to the dynamics of the group. He noted the need to coordinate action, avoid interruptions, plan the use of the board, and other formative aspects other than subject content. When he asked the group what happened, one student answered “crocodiles”. (Teacher Rapata, Classroom observation, 9/03/2016)

During the interview, Rapata explained that he used the symbolism of the crocodile and the reptilian behaviour to explain that human beings have an innermost capacity for self-management and growth. The symbolism of the crocodile proved effective for boys to help them understand the transition from adolescence to adulthood. The crocodile metaphor was already part of the classroom language and together with the photographs and other icons on display, represented what Rapata called the “classroom culture” (Teacher Rapata, I.I., p. 25). Regarding the results of such a classroom culture, teacher Jody argued, “Our Māori achievement has gone from 25 percent in [NCEA] Level 1 to far exceeding the national average for achievement in Level 1. That’s to do with creating a different learning environment. It’s creating an environment of maybe wanting to achieve” (Teacher Jody, I.I., p. 2). In this way, Jody illustrated the effectiveness of implementing pedagogy of care that is holistic and cares about each student’s cultural background.

According to participants, the teacher who knows the human aspects of each student is able to discover his or her needs and preferred ways of learning. One student said, “When they (teachers) put the effort into knowing the person, they are really putting the effort into whether they are learning the maths or the subject they are learning any way, ‘cause they get to understand their capabilities for their learning.” (Student Bob, I.I., p. 1). For this student, the teacher who strived to “put the effort into” understanding the student as a whole person, would also be attending to the academic aspects because they were an integral part of the person. It is like saying that the teacher who takes care of the whole, is implicitly taking care of the parts, but not the other way around. Therefore, this student

supported the idea that a teacher's commitment to relationship-based pedagogy assists academic learning.

6.4.3 Reciprocity in student-teacher relationships

According to participants, reciprocity was a substantial aspect in the construction of student-teacher relationships. Student Jason argued, "Good teachers learn from students as well, they learn your behaviour and what works for you" (Student Jason, F.G., p. 8), indicating that a reciprocal relationship denotes effective pedagogy. Likewise, student Bob explained that "teachers learn from students also, therefore (they are) learning what their capabilities [are] and what to teach, what new learning programmes there are and they can pass them on to students for them to do" (Student Bob, I.I., p. 1). This student's explanation of the reciprocity in the student-teacher relationship happened in the context of the individual interview where he described his academic progress at the Senior Academy. Bob explained that in the Academy, his teacher had gotten to know him well and had used appropriate teaching strategies that were systematic and progressive. He said that his teacher "take[s] it step by step", so he feels confident and comfortable, as opposed to feeling "confused really" with teachers who do not explain things gradually.

Moreover, in the focus group the students all agreed that reciprocity in relationships was also a fundamental aspect of how students learn to care:

Researcher: How do people your age learn this caring attitude? It is not part of a subject, it is not part of an assessment. It is kind of, what?

Student Tania: Natural?

Researcher: Natural? So do you mean you are born with it? Kind of?

Student Tania: You just begin to classify it, like ... it is as normal, like ...

Student Jason: Grows on you.

Student Karen: I reckon when people care for you, then you are gonna care for them as well.

Student Tania: So, the teachers are like our role models and as you get older, you try and become like that to the younger ones. Yeah, that's how we contribute those things ... by demonstrating them and like, yeah, being around one of those shows all of those qualities and things like that and hopefully others will follow.

Researcher: Can you give an example in daily life?

Student Tania: Like if you don't want to do your speeches in class, like (don't) have confidence, then (you) go up there and do it and hopefully, people that follow, 'oh yeah, it is not that bad, she can do it, I can do it'. And they will all carry on the chain of confidence so that they can get up there and say their speech and the next person gets up there and says their speech. So, it is confidence (Students F.G. p. 7)

In this conversation between students they explained the reciprocal nature of relationships. The analogy of a “chain of confidence” illustrated that where there is reciprocity people can trust one another and then caring becomes “natural”.

Teachers also talked about the type of reciprocal relationships where students feel confident. For example, Teacher Katherine explained, “It is about build[ing] the confidence first and then working on the feedback in a gentle manner” (Teacher Katherine, I.I., p. 5), so that confidence provides a favourable context where teachers guide student learning. Similarly, Teacher Rapata described confidence in his classroom, “It's a happy environment within the group, there is no fear of failure. They are not going to get intimidated by other people” (Teacher Rapata, I.I., p.8). Therefore, according to this teacher, with reciprocal relationships students are not afraid to make mistakes but they enjoy learning.

However, not all students at the school experienced the same level of comfort. Janice, Tania’s mother, said that “students find it hard to tell feelings” (Parent Janice, I.I., 20:26) and that some of them felt restrictions which manifested “‘me as a teacher, you as a student’ line”.

6.4.4 Supporting students to be comfortable in their cultural identity

At Te Kura there was a particular emphasis on supporting students to learn about and feel confident in their cultural identity. Teacher Rick explained that when students talked about the “difference” they felt in this school:

It is that the principal has made a call to be not just Māori but called to be whoever you are, whether you are Māori, whether you are not Māori, just empower people to be proud of who they are regardless of where they come from. (Teacher Rick, F.G., p. 9)

Likewise, in the conversation between the parents, they agreed that the school pedagogy aimed at ensuring that every student at the school develops self-confidence. However, in view of the bicultural context of the school, the parents agreed that the school pedagogy sought for Māori students to “...be

proud of who they are” (Parent Susan, F.G., p. 6). Likewise, teachers explained that a pedagogy of care used within an ethos of care allowed the Māori students to feel comfortable because they “belong to the school”. For example, the Kapa Haka teacher explained that some students who did not go to regular classes at school, did attend Kapa Haka and after months of work with her, they gained confidence, started to believe in themselves and learn. She further described the social interaction in noho marae¹⁵ was valuable for acknowledging the students’ families because “parents come and drop off baking and stuff ... and it’s a perfect time for teachers to engage ... the whole understanding in a relaxed atmosphere” (Teacher Joy, I.I., p. 43). Similarly, in the Senior Academy room, teacher Rapata displayed the Māori students’ woodcarvings to recognise their cultural identity and ancestry. Indeed, the carvings that were visible in the classroom and the pencil-drawn sketches of previous carvings that the teacher showed during the classroom observation, depicted the mountains and the Marae where students realised they belonged.

6.4.5 Teachers’ skills and attitudes of genuine care

According to participants, teachers’ attitudes of genuine care are fundamental in a pedagogy of care. They explained that genuine care and particular teaching skills, such as the “ability to read situations”, form the central features of a caring teacher.

Participants explained that teachers’ genuine care manifest coherence and harmony between teachers’ beliefs and actions. Teacher Joy said, “I always say to myself, ‘if it is not who I am why am I trying that?’” (Teacher Joy, I.I., p. 26), indicating that in her pedagogy she sought for coherence between beliefs, thoughts and actions. Further, she explained:

I think when I talk about honest care, it’s if you are this type of person, this is the type of care you need to deliver and don’t ever waver from that, ‘cause I think if you can deliver from yourself it will always be okay. At the moment you try and mimic or shadow someone [else’s] type of care you get confused, not really who you are. It’s not really your care. (Teacher Joy I.I., p. 39)

According to this teacher, caring teachers need to be aware of harmonising internal and external interactions in “honest care”. Nevertheless, her description of teachers who are constantly facing different situations conveyed the idea that authenticity in pedagogies of care is a purpose rather than a finished condition. Therefore, sometimes, teachers “deliver” from “themselves” and sometimes they “try to mimic or shadow”. This teacher believed that determination to be a genuine teacher is

¹⁵ Overnight experience intended for creating/transforming learning through direct Māori cultural experience.

imperative in the pedagogies of care. Teacher Joy suggested that the school should “run workshops” (p. 39) so that teachers can talk about the forms of delivering care that are coherent with their personality. For her, talking about the “beliefs” of teachers is difficult because the word ‘beliefs’ has been overused and has lost some of its meaning, “I think the word ‘belief’ gets all muddled up” (p. 40). In her opinion, it would be better if each teacher had the opportunity to confront himself or herself and ask, “Why do I believe it’s like that? ‘Cause my textbook or my degree of teaching tells me it’s like that? But then I want to say ‘why is it like that? Do you want it to be like that?’” (p. 40). According to Joy, each teacher must find the pedagogy of care that matches their way of being and deliver their care in that way with authenticity.

Teacher Rapata illustrated the type of internal awareness explained by Joy, when he described his decision to use restorative talk instead of “discipline”. He explained that at some point in his teaching career he was “just controlling my world and I was doing so many things ... but it didn’t sit right. I was like a one-man band doing what I was in terms of that discipline” (Teacher Rapata, I.I., p. 24). His discomfort, “it didn’t sit right”, expressed a wish for pedagogies where he could leave the mould of an authoritarian teacher and instead have a more authentic relationship with students. Similarly, teacher Rick talked about the need for teachers to remain coherent, saying that sometimes teachers “need to look at the mirror” (Teacher Rick, I.I., p. 19), implying that an honest perspective of yourself as a teacher is critical. He argued that students could be such a “mirror” so that teachers are able to see themselves and get an honest viewpoint.

The principal also talked about the genuine teacher who links their pedagogy with their feelings and is conscious of their values, beliefs and philosophy. The principal declared, “If kids know that you like them, genuinely like them, genuinely have time for them, genuinely will give and share” (Principal I.I., p. 5). In this way, pedagogies of care originated from something real and sensed, as opposed to practising a pedagogy without conviction. Mr. Ted explained that pedagogies of care is “about humanness ... about inclusion and acceptance of all”. However, the enactment of the humanising and caring ethos required us, “to commit to be conscious about the inclusion, and thereby, care of and for all”. He further illustrated these ideas with a simple, yet powerful example, “If we step onto a playground conscious that we are going out to care ... to give and practise care it will happen. ... If we go out into playground to catch someone out of uniform, we will do that.” In this example, the principal highlighted the importance of every teacher and school leader to internalise the value of inclusion within an ethos of care and manifest that in daily interaction.

According to participants, the central features of a caring teacher are formed by genuine care together with particular teaching skills, such as “balance” (Teacher Jody), “ability to read situations” (Teacher

Katherine), “be[ing] humble” (Teacher Joy); be[ing] approachable, “not scary, pretty easy to talk to” (Student Karen) and empathetic towards students.

Participants discussed that caring teachers balance friendship and guidance. One teacher said, “the right staff has got to be able to strike that balance of being able to connect with kids, not be their friend still educate them, but still provide guidance but still the kids need to know that he cares” (Teacher Jody, I.I., p. 2). Similarly, students talked about teachers who balanced friendship and guidance. For example, Tania in the student focus group described Teacher Rick, who at the time was in charge of the Hostel, “He has some teacher qualities along with friendly qualities ... acts like a support person ... so I think... they (teachers) are ... they both cross paths”. Her using the idea of teachers who are able to “cross paths” illuminated complementary qualities of caring teachers. She further on explained:

Like Uncle Rick is like a friend, he is ..., everyone respects him but he is also somebody like a friend but he can teach you things, but then the teacher who is like, who is your friend as well and it is like, yeah, I don’t know, they are like, this, I don’t know, I don’t classify them as, I don’t know, they are plenty of those ordinary teachers. (Student Tania, F.G., p. 8)

According to this student, she values teachers who reside on the territory where friendship and education intersect. At such an intersection, it appears unnecessary to “classify them” as “teachers”. Student Tania’s description of “Uncle Rick”, as the teacher who is “friend but can teach you things”, was similar to another student description of the same teacher. Student Karen described teacher Rick as a “gentle giant” (Student Karen, F.G., p. 5) meaning a person who integrates the qualities of kindness strength and gentleness. At the time of recording the observations of Uncle Rick’s teaching, I used comparable concepts. This is an extract from the observation tool:

Teacher Rick is a large man in charge of the Hostel. Every morning at 7.30 a.m. Uncle Rick – that is how they greeted him – addressed students gathered in the living room before leaving for school and talked about the events of the previous day, the behaviour in the hostel (for example, saving water) and family needs requiring care on that day (for example, the service in the dining room). Today a one-year-old baby son of a hostel aid came crawling into the meeting room. Uncle Rick lifted the baby from the floor and held her with a tenderness that belied his size. He held her in his arms until “whānau time” was finished.

Together with the skill to balance friendship and guidance, participants talked about the “ability to read situations” as another important skill for caring teachers. The ability to “read situations” implies particular skills for listening, observing and taking action. Sometimes teachers may doubt about which

course to follow and must accept that they have no control over situations. However, recognising the doubts is also an authentic expression of self. She said,

I can notice the inadequacy in myself and so that's stressful ... where I'm not quite sure how would you 'deal with this one'... and you know, not sure reading a situation, when to leave a child alone and when to offer that care. (Teacher Katherine, I.I., p. 6).

According to this teacher, wondering about the appropriate responses to misbehaviour is a legitimate expression of authenticity, although stressful for teachers.

Accepting these complex realities is critical to a pedagogy of care and reconciliation. Indeed, students talked about teachers who were successful in dealing with behaviour because they were "calm" (Student Karen, F.G., p. 8):

Student Karen: I reckon, sometimes, when people do bad things they get noticed by the teacher more. Then the teacher somehow makes them stop doing bad stuff, but they still do things that are just jokes, like they are not doing anything bad anymore ... so, instead of yelling straight away, they try make it like ... you stop but they make it a joke.

Student Tania: Yeah, they have like, their methods are not so harsh and that's more kind of a cool win, cosy and yeah, you seem to like, listen and listen more

Student Karen: Calm down and

Student Tania: Like voluntarily almost because it is like a nice way instead of

Student Karen: Yelling at you and you're gonna like retaliate. They do it calm. (Students F.G., p. 8)

Students "voluntarily" accept the authority of a teacher who is kind and firm when they behave correctly. The principal also approved of such a quality in teachers and explained that students are responsive to teachers who genuinely care. He said, "so if they (students), when they get growled or challenged, they accept that because it is within love" (Principal, I.I., p. 4), implying that affection and firmness complement each other within pedagogies of care.

The school principal at Te Kura used the idea of "a journey" to characterise the process of unfolding the abilities of school leaders and teachers to discern when to "go teaching with their heads" and when to understand that a particular situation or context is "not a head place" but a "heart and gut" place. For example, the principal explained that teachers should be able to "hear the level of feeling" in the

context of conversations with students. When they can develop this ability to understand the subtle aspects of teaching, then they can effectively “open the conversation of care” because they “know what is the feeling attached to” the words or phrases of students, which otherwise could be misinterpreted by the teacher.

6.5 Enabling factors

At Te Kura Kiwiana, three main factors appeared to promote and sustain the pedagogies of care and reconciliation: caring leadership; teachers’ commitment to the values of care and restoration; and support and understanding.

6.5.1 Caring leadership

The leadership of the school principal was an enabling factor of pedagogies of care that all the participants recognised. Participants talked about his leadership in three ways: promoting an educational vision based on an ethic of care; ensuring that this vision was present in all aspects of school life and modelling the values of care and inclusion.

6.5.1.1 *A humanistic philosophy of education*

The school principal explained his leadership role at Te Kura as caring for the integrity of the school:

I was employed not to bring this huge amount of curriculum but I think it was to bring ... to put the heart back in the place. So to give [the school] its integrity, because it was all here, I’m sure of it. It was here and still is, but it needed someone who didn’t come in and emphasise ‘get out, take out your books’. That was part of the journey but it wasn’t the journey. So that maybe something that makes us a little bit different. (Principal, I.I., p. 23)

His utterance, “put the heart back”, signified returning to core values, acknowledging students’ cultural heritage and empowering teachers.

The teachers described the principal’s leadership in ways that illustrated the idea of acknowledging the school core values at the centre of the school culture and pedagogy. For example, Teacher Joy recalled the moment when she heard the principal for the first time explaining his vision to school parents:

I came down to an evening [at the school] when the Board appointed the principal, and he had a vase that was broken, and he is sitting there and he is talking and everyone is engaged in his

words. I watched him fix the vase and one piece he left out, and he said that it doesn't matter how things are broken ... then he said "our goal as educators is to not to fix what is broken but piece pieces together for them to be able to function'. I was like, 'ah! I want to do that!' So I was ... I was ... absolutely ... I was actually entranced and when he poured water [into the vase] and it leaked, he said, "all kids are going to leak here and there; all humans leak ... here and there" (Teacher Joy, I.I., p. 53).

The analogy of the broken vase contained a symbolism about the meaning of education and schooling, which deeply appealed to the teacher. She understood the principal's vision for school change as embracing the imperfect, yet sacred, human condition. Similarly, teacher Rick said that the principal's vision for school change was a "completely different philosophy" which led to "chang[ing] the culture" (p. 15). He further illustrated that the principal was promoting a cultural change about ideas and values of how to deal with students' misbehaviour that are "embedded in the culture". Teacher Rick said:

Things like getting around the person and supporting instead of saying 'you are failing. What's wrong with you!' Instead get around the person and say 'how can we help you succeed?' It is different to say, 'Why are you failing? What's wrong with you?' than to say 'What have we done wrong? How can we help you? (Teacher Rick, I.I., p. 15)

Contrasting different approaches to deal with student behaviour, this teacher illustrated the ideas "embedded in the school culture" that the principal aimed to change. Moreover, according to the teacher, this vision of school change aligned with concepts historically present in Māori worldview but absent from the Western mainstream school. Standing out was the concept of "conferencing" where dialogue was the preferred way to deal with issues or problems of a particular child. Teacher Rick explained:

In Māoridom when there is an issue or a problem it is dialogue that resolves it. You get around the room and get all parties that are interested or involved in that issue to talk ... so that we are all talking *to* each other and *with* each other rather than *at* each other. That's ... a ... it's a huge shift. (Teacher Rick, I.I., p. 9)

The cultural change which Rick described as "a huge shift", implied leading the school towards acknowledging that the ultimate mission for schools is humanitarian.

In fact, the principal explained the idea of caring for the human aspects as the core values guiding the school change. He said, "We are here to educate, however only a small part of educating is about

books and paper and content knowledge. So much of it is about the human life journey and knowledge. (Principal, I.I., p. 6).

The second aspect of the principal's leadership that appeared during the school visit was his determination to infuse the values of care and inclusion into to all features of school life. Teacher Rick explained that the principal sought to “pass and imbue” (p. 24) a philosophy of “care with responsibility” in the school (Teacher Rick, I.I., p. 10). This teacher explained that such a philosophy “was also a practice, things that we practise” (p. 9), implying that there ought to be concrete manifestations of the values of care and inclusion in daily school life. Teacher Rick talked about such a philosophy of care as empathy (p. 6), the ability to be firm with no harm (p. 12) and a “profound sense of youth” (p. 7). He explained that these kinds of values were underlying the school policies, for example, “policies around managing student behaviour” (p. 24). Susan, student Tania’s mother, offered another example of the principal’s leadership infusing the philosophy of care in concrete situations of student life. She recalled her son getting a letter in the mail, “posted to him” (Parent Susan, F.G., p. 23) and praising him for attending every day of the term. Both Charles and Susan in the focus group agreed that the letter was an example of how the principal “had turned the school around” (p. 4) infusing respect and pride, “so they (the students), believe in themselves, be proud of who they are” (p. 6).

The idea of underlying values or principles of care and inclusion that are “instilled in the school” (Teacher Rick, I.I., p. 8) was similar to the principal’s description of how he anticipated the annual school reports illustrating the different aspects of school life. The principal explained that the school annual report should be showing the values of care enacted in a variety of contexts and activities, including:

Showing our students exceeding in all sorts of places ... It must talk about *tangi* (Māori funeral), talk about our *komatua* (elders). It must talk about the Trust, which is trying to put money into the school. It must talk about health and safety. It must talk about the pastoral side to the college. It must talk about counselling. (Principal, I.I., p. 8)

Therefore, the principal understood that his role was to ensure that the humane and caring approach was present in every aspect of school life and therefore, it should be “celebrated” in the annual school report.

Another aspect of the principal's leadership according to participants was his modelling the values of care and reconciliation. The principal argued, “The leader always has to model it ... I think the leaders’ role is important in that you should be talking to young people. You should be out there and showing,

I guess it is demonstrating by your own actions” (Principal I.I., p. 9). Indeed, parents explained that they learned about caring ideals by observing relationships at Te Kura. One father said, “It’s just how we see it in school and how the child acts and treats the principal” (Parent Charles, F.G., p. 42). Similarly, Teacher Rick commented, “I always say to him ‘it’s a privilege watching you work’ ...” referring to the opportunity of being present during interviews between a student and the principal. He asserted:

He [the principal] just ... has this ability to empathise with a student no matter where they are, whether they are extremely angry, extremely ... what’s the word? ... unconvinced that they are worth anything, they think they are at the bottom of the bottom ... He’s real. (Teacher Rick, I.I., p. 6)

Modelling an authentic practice, which was “real”, proved to be a key factor in facilitating teachers and staff to challenge their traditional ways of teaching and embrace caring pedagogies. Furthermore, this teacher argued that authenticity was a requirement for the different policies and practices that the principal sought to introduce to the school. He said, “I don’t think it works if you don’t do it with your heart attached to it, and believing that it’s going to work, and believing that it’s good for the child and good for the people” (Teacher Rick, I.I., p. 9). Therefore, the policies introduced by the principal would be just “systems”, but without life, “we just use the system because that’s how the system works and we divorce ourselves from the system” (Teacher Rick, I.I., p. 24).

In fact, while the principal promoted a humanistic philosophy for education, he trusted that teachers would know how to enact the ideals of care and restoration as long as they remained connected to their beliefs and feelings. Charles said in the parents’ focus group that the care and attention to the individual child was something the principal “has actually handed down to teachers” (Parent Charles, F.G., p. 21). Similarly, Teacher Rick explained that “the true assessment” of whether the principal had succeeded at instilling the restorative principles in the school was going to be the teaching practice (Teacher Rick, I.I., p. 13).

6.5.1.2 Facing the challenges of leadership within school cultural change

At Te Kura, participants agreed that the principal’s collaborative and empowering style of leadership was a key enabling factor of school change. Nevertheless, for the teachers in the focus group, a different type of authority-based leadership appeared as necessary for the school to deal with a thorough revision of the restorative practices, and perhaps, begin a new phase of sustainability of cultural change. Seemingly, the school structures for management and operations were still traditional.

Teacher Rick argued that the caring and restorative philosophy “happens [at Te Kura] because Mr. Ted drives it” (Teacher Rick, I.I. p. 12). His utterance, however, needs to be interpreted in the context of the whole interview, because when Teacher Rick talked about the school principal “driving” the change, he was not talking about “conducting” change, but “empowering” the school to undertake a deep process of cultural change. In the interview, Rick explained that the principal aimed for input from teachers and parents in how the school was facing the changes. Other participants also commented on the principal’s expectation for more horizontal arrangements in the school. For example, the school counsellor noted the school staff photos displayed at the entrance indicated a non-hierarchical approach to school organisation, where visitors may find “cleaners, teachers, office, everyone in alphabetical order” (School Counsellor, I.I., research diary 10/03/2016) as opposed to more traditional displays. Another teacher recalled the principal inviting collaboration when introducing his approach to school community. According to her, “the principal came and pretty much said ‘here is the campus, paint it in whatever colour you like’” (Teacher Joy, I.I., p. 52) indicating that each person had the ability and the right to participate.

In terms of the challenges for leading the cultural change of the school, participants talked about two aspects. One aspect was the organisation and the structure of the school at that time because it was a typical secondary school hierarchical structure. The other aspect was ensuring the sustainability of the school change in the long term. Concerning the school organisation, Rick argued that Te Kura “is still caught in a reverse triangle” (Teacher Rick, I.I., p. 14). The notion of a “reverse triangle” implied that in a traditional Western secondary school with “the principal at the top and everyone else fall[ing] behind. However, the principal’s leadership style challenged the traditional Western structure. The teacher further said, “Mr Ted is very akin to the pedagogy that Māori had pre-European where the Chief of the village or Chief of the tribe or family sits at the bottom”. He explained that the triangle was a symbol in the Māori world representing that all the people come first and the chief comes last... Whereas in Western society, the paradigm is the other way; rulers are at the top; they get to be the shapers of the world and everyone else lives off the crumbs. I think the principal would like problems to be resolved by everybody, and he should be included only when they cannot be resolved by everybody. This is not to say that he would have the solution but he added another perspective to find the solution (Teacher Rick, I.I., p. 14).

Similarly, teachers in the focus group discussed challenges to the school leadership concerning decision levels and operation. For example, Teacher Rapata argued, “the distance between top and coal face” is large, “there are too many people to get through them” (Teacher Rapata, F.G., p. 19).

Likewise, one mother wondered about the school's institutional culture. She expressed reservations about the effectiveness or otherwise of the current organisation:

I don't know a lot of school management. We have the principal, then Mrs. N., and Mrs. E. and our new deputy principal and sometimes I wonder whether we need all three. ... If it comes to really hard things, the responsibilities can get sometimes blurred. (Parent Janice, I.I., 16:04)

Coupled with difficulties operationalising roles and responsibilities, Janice also suggested that communication is the key area in need of improvement. Difficult decisions, "the hard things", related to behaviour and wellbeing appeared to be "grey areas where no one really wants to take responsibility" and she wondered whether conflicting accountabilities also explained communication gaps at Te Kura. She added, "The head just needs to make a decision and that's it", indicating that in her opinion there was too much consultation, "decisions [were] too spread out", and problems in implementation, "the communication further down isn't happening" (Mother Janice, I.I., 18:30). Therefore, while Janice revealed her perceptions about communication and accountability in the context of school change, she also illustrated the challenges associated with transforming a traditionally hierarchical school into an inclusive organisation.

6.5.2 Teachers' commitment and perseverance

An important factor in sustainability of change at Te Kura were teachers' commitment to the philosophy of care and their perseverance to undertake the challenges that a relationship-based type of pedagogy entailed. According to participants, teachers' personal commitments and perseverance were fundamental to enacting a pedagogy of care with authenticity.

At Te Kura, pedagogies of care entailed a departure from traditional pedagogies in secondary schools that are managerial-learning based instead of relationship-based. Participants explained that for some teachers a relationship-based pedagogy feels more natural, while for other teachers a relationship-based pedagogy requires a change of "mindset" (Teacher Katherine, F.G., p. 3). Janice illustrated aspects of the pedagogical change. She said that pedagogies of care required teachers to take off "the teacher's hat" (Parent Janice, I.I., 32:58), that they needed to leave the role of a traditional teacher and welcome a more authentic form of teaching that was no longer conditioned by conventional ideas of authority. Hence, teachers who persevered on the intended change needed support from the principal, staff and community. How to change was not always obvious; instead, dilemmas and confusions on the exercise of authority were present. Some teachers faced fears and insecurity. For example, Teacher Rapata explained that he used to be a teacher who was "always controlling". He said, "Behaviour-wise [his classroom] was perfect because if they [the students] mucked around they

had lunchtime with me and picked up leaves off the hockey [field]”, meaning that he used to rely on his power as a teacher to command behaviour and punish offenders. However, he was aware of a deeper call to harmonise his beliefs with a different type of teaching style. I asked him in the interview about the greatest challenges that he faced in taking the necessary steps to change. He answered, “Fear, my fear. I had fear on my ability to how I was going to move them [students] from here to there”, where the notion of “moving” the students signified the students’ understanding his vision for a different classroom environment and supporting it. According to Rapata, with fear, there were tears and disappointment; but there was also courage and passion. Ultimately, he was determined to implement changes and achieve what he called a new “culture” in the classroom (Teacher Rapata, I.I., p. 25).

The same determination to implement a relationship based approach to teaching appeared in teacher Katheryn. In the interview, she explained that achieving a collaborative environment with “behavioural year 9 classes” required her to persevere with this goal, “It took three terms of relationship building and activities of all sorts to get them to the stage where they could contribute in a group” (Teacher Katherine, I.I., p. 15). Her pedagogical approach was to “build the foundation of praise” by providing positive feedback to students until they were confident enough to keep learning despite mistakes. She explained that such a foundation of praise was necessary because the students “have been battered”; other pedagogical approaches that focused on the task, rather than on the person, had had negative implications for the students before. Katherine acknowledged that students’ response was critical to her determination to pursue a relationship-based approach. The students improved academically. It “made a huge difference for them” and the behaviour improved. “If you can acknowledge the good and build from there. It took three terms to get rid of certain behaviours. It took three terms to create a positive environment” (Teacher Katherine, I.I., p. 16).

6.5.3 Support and understanding

It is an inevitable fact that transforming a culture takes time and therefore an important factor in promoting and sustaining pedagogies of care was believing that the changes would be gradual and not all people would be ready to take on the innovation at the same time. Therefore, enabling pedagogies of care with authenticity demanded a certain skill in the school principal to pace the change. Teacher Rick explained:

Education changes only happen when someone has made ... postulated an extreme idea ... and then education moves a little bit towards that goal. I guess that’s what [the principal] has

done here. He is coming in a completely different philosophy to the guy that was here before him and therefore it is really hard to change the culture. (Teacher Rick, I.I., p. 15)

Accordingly, cultural change, “the extreme idea”, grows roots over time, including the transformation of teaching practices. Moreover, change in pedagogies is more likely to occur when teachers feel safe within the process as opposed to feeling threatened. The principal explained that teachers who feel forced to adopt innovation are vulnerable because, “they’ll just see that as threatening and as putting down their own styles” (Principal, I.I., p. 14). Therefore, pacing the change also implied caring for interactions among different types of teachers at school. He explained, “So it’s always gentle, gentle, let them rub beside each other; as they rub, little things come out” (Principal, I.I., p. 14), meaning that cultural transformation is the sum of modest variations in everyday practice.

On the other hand, insufficient dialogue between teachers who adopted pedagogies of care early and other teachers was apparently compromising the sustainability of cultural change in the school. While the principal talked about his duty to “protect” the “quite unique pockets within the school” (Principal, I.I., p. 13), his pledge to remove barriers, nurture and give freedom to function, seemed to have resulted in insufficient opportunity to share experiences on the implementation of pedagogies of care among the staff. The key was to protect teachers without isolating them; some teachers felt isolated as well as unclear about the enactment of the philosophy. One teacher said, “I am an island” (Teacher Katherine, F.G., p. 37) in describing her feelings about the need of support to manage behaviour in the context of a restorative philosophy. From her sense of isolation, she suggested collective discussion about the practicalities of implementation. She said, “Perhaps we could get that discussion as a staff”. Some teachers expressed the need for a “reset” (Teacher Joy, F.G., p. 22). They talked about the need to go back to foundational ideas and examine the conditions of the present context as a “collective”.

Such necessity to *reset* invoked a need for collective dialogue that clarified the challenge of protecting innovation without teachers feeling secluded. The principal acknowledged this challenge and reflected that a crucial question was how to balance allowing innovators to flourish while keeping a coherent school body. He said, “What we say in here is, how do you cater for all of them yet keep an entity of a whole school?” (Principal, I.I., p. 13). This suggests that perhaps the senior leadership could have better managed opportunities for across-school dialogue so that the values of care, inclusion and restoration could be discussed in view of changing contexts.

6.6 Summary

As a case study, Te Wharekura Kiwiana revealed three phases of school cultural change: the initial journey, the process of providing support and time for teachers when they were ready for the next step of transforming their beliefs and practices; and how the school prepared for new leadership. The school offered the opportunity to appreciate that sustainability entails change and collective dialogue about what to maintain and what to change and how to change it. In that sense, adaptability, evolution and change appeared to be necessary for sustainability. Three enabling factors emerged from interviews and observations: the caring leadership; the commitment and perseverance of teachers; and the school providing support for the varied experiences within the school community.

This chapter described an approach to a model of caring that emphasised co-operation between parents and the community, teachers and students, each with a clear role and stake in the educational future of the school. Moreover, the model illustrated a bicultural structure that had *mana* at its heart. The importance of the uniqueness of each student was emphasised repeatedly. Thus, it became apparent that a pedagogy of care was inseparable from *mana* and *wairua*.

Chapter 7 Discussion

7.1 Introduction

The multiple-case study in three secondary schools, two in Aotearoa New Zealand and one in Perú, has produced key findings which have extended our understanding of secondary education. This chapter will demonstrate how these findings support previous research and add new insights to the body of knowledge about factors that promote and sustain pedagogies of care and reconciliation. This chapter begins with a summary of the research design, reviewing the aims and methods used to conduct this multiple-case study. A discussion of each of the findings follows which situates this study in the context of what is presently known about the factors that promote and sustain pedagogies of care and reconciliation in secondary school. The chapter ends with a synthesis of the enabling factors and a discussion of how they are interconnected. Through this, the contribution of this study to understanding the factors that promote and sustain pedagogies of care and reconciliation is made explicit.

7.2 Summary of the research design

Drawing from a qualitative multiple-case study in three schools, this study sought to understand how secondary schools promote and sustain pedagogies of care and reconciliation where teachers and students learn to care for self, for others and for the planet and restore relationships in conflict. The following question guided the study: What factors promote and sustain pedagogies of care and reconciliation in secondary schools? Data was collected via individual interviews, focus groups, classroom observations, and informal conversations and observations. Data were gathered on four pedagogical domains: dialogue, practice, modelling, and confirmation (Noddings, 2005). The schools were invited to participate based on recommendations from restorative practice leaders and my previous acquaintance with the Latin American context. Also, the three schools shared a common concern with regards to educational inequities. Diversities of context, location, ethnicity and gender provided the opportunity to identify cross-case synergies.

7.3 Key findings of this study

Drawing on the perspective of principals, teachers, students and parents, this study highlighted that factors which promote and sustain pedagogies of care and reconciliation are multifaceted and interrelated. This study also identified that most of the factors which promote and sustain pedagogies of care and reconciliation are not exclusive to each school, but rather there are common factors across all three cases.

I interpreted 'enabling factors' as those creating favourable conditions to allow the pedagogies of care and reconciliation to be implemented with sustainability. These could also be considered as levers. The enabling factors that I present in this chapter derived from my thematic analysis, reflecting on the themes that emerged from the three sites. I used the step-by-step Thematic Analyses (Braun & Clark, 2006) approach to data analysis as proposed in Chapter 3 starting from reading and organising data, to making relationships and identifying themes. In doing the thematic analysis, I was able to discern the case school-themes that emerged in each case into larger themes because I could see similarities and differences between them. For example, across the three schools I noticed the voices of discontent or critical awareness amongst participants about the academicist and impersonal type of secondary education, and the need to make available a different schooling experience for young people.

Nevertheless, in each school, I had described a unique form of awareness because each school developed a unique understanding and critique of its particular context. In reading across cases, I concluded that engaging with the context was one fundamental lever to promotion and sustainability of the pedagogies of care and reconciliation. My process of analysis at that stage could be described as distilling new understandings from the findings of the cases (see Figure 5). Therefore, I extracted the essential meaning, or most important aspects, of those specific case-school themes, and asserted six enabling factors as the key findings of this study:

- Exercising caring leadership;
- Engaging with/problematising the context;
- Constructing a shared culturally situated meaning of pedagogies of care and reconciliation;
- Prioritising caring student-teacher relationships;
- Embedding the caring and restorative ideals at all levels of the school; and
- Acknowledging existential concerns connected with cultural and pedagogical change.

I considered alternative groupings before affirming these six factors. However, my criterion towards a final organisation of the key enabling factors was ‘that which enable a school change in pedagogy’. Because I aimed to deepen my understanding about the factors that promote and sustain pedagogies of care and reconciliation in secondary schools, my task was to analyse the composite of school factors and then to differentiate one factor from another factor. It can be asserted that the six enabling factors are distinct, although they are interconnected and mutually supportive.

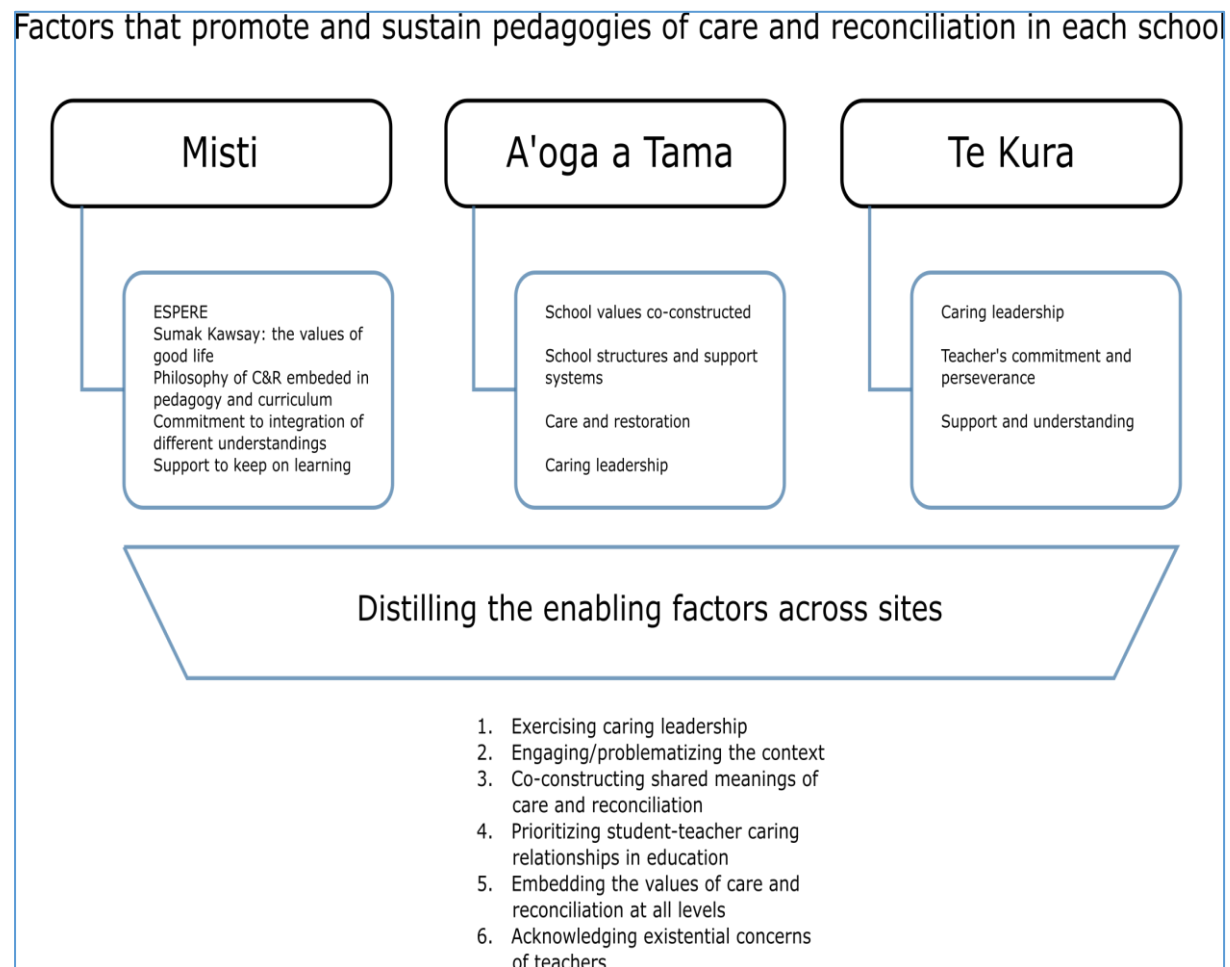


Figure 5: The Distillate: From the three cases to the general conclusions

For example, I identified that school principals recognized the importance of providing safe environments for teachers to dialogue. Teachers also valued dialogue about the challenges in the implementation of restorative practices. My interpretation is that such forums were instances of collective meaning-making. I aimed at describing the process of co-construction as a distinct enabling factor, and yet, interconnected with leadership.

In each school case, the principal's leadership was the core factor that facilitated the dynamic forces between the other five enabling factors that promote and sustain pedagogies of care and reconciliation. This finding broadly supports the work of other studies in the area of leadership (Heifetz, 1994) and school cultural change (Senge, 1990, 2000; Sergiovanni, 1998; Torres, 2000). In fact, the principals who exercise a unique kind of *caring* leadership (Courtney & Noblit, 1994; Van der Vyver, Van der Westhuizen, & Meyer, 2013) are a distinctive enabling factor of school change related to pedagogies of care and reconciliation. A distinctive feature of a caring leadership in this study was that school principals acknowledged that cultural and pedagogical changes create existential concerns for teachers, confronting them with three critical questions: Who do I want to be as a teacher? What should I let go? What does it mean to authenticate my new identity?

In the following discussion, I aim to weave the literature of leadership in the context of school change with the literature of an ethic of care in education (Noddings, 2005) and progressive/libertarian pedagogy (Freire, 1996b, 1998a). The purpose of weaving these three different strands of literature is to construct a more robust conceptual framework to analyse the processes of school change when change concerns the educational paradigm and teaching practices based on care and reconciliation. Moreover, the present challenges in secondary education as exposed by Gill and Thomson (2012) and others situate the findings of this multiple-case study within the current discussion about humanising secondary education.

The resulting woven fabric is an explanatory framework which answers the research question: what are the factors that promote and sustain pedagogies of care and reconciliation?

7.3.1 Exercising leadership

The findings of this study revealed that, across sites, principals "exercising leadership" (Heifetz, 1994, p. 7) ensured that the values underpinning the pedagogies of care and reconciliation imbued the whole school institutional culture. The notion of exercising leadership is used here in accordance with the term coined by Heifetz (1994) in his study of leadership in societies undergoing cultural change. Heifetz conceptualised leadership as an "activity" allowed from "multiple positions in the social structure" (p. 20) mainly consisting of "giving clarity and articulation to a community's guiding values" (p. 23). He conceptualised "leadership" as different from "authority" and provided the term of "adaptive work" (p. 24) as essential to his argument. According to Heifetz, "adaptive work consists of the learning required to address conflicts in the values people hold, or to diminish the gap between the values the people stand for and the reality they face" (p. 22). I found that the type of leadership shown in each of the three schools typified Heifetz's ideas of leadership and adaptive work.

In each of the three school cases, a new educational paradigm emerged from adopting educational values inspired by an ethic of care (Noddings, 2005), such as the pre-eminence of relationships, reciprocity in student-teacher relationships and dialogue to resolve conflict. However, the findings of this study also revealed that adopting an ethic of care as a new educational paradigm required the school community to confront apparent gaps between the values of an ethic of care and actual school practices. For example, an ethic of care promotes the values of restoration and reconciliation to deal with school conflicts but the use of punitive school regulations to manage misbehaviour contradicts such values. Therefore, conflicting values and practices became apparent. Exercising leadership in this context required the principal to facilitate the school community to confront the conflict over values and to work collectively to co-construct a shared meaning of them. I interpret the essential characteristics of leadership in the context of schools' cultural change as illuminating the notion of "adaptive work", which according to Heifetz (1994), "consists of efforts to close the gap between reality and a host of values not restricted to survival" (p. 31). Participants of this study perceived gaps between existing realities in school and what they believed education and secondary schooling should be about. The leadership exercised by school principals in this context could be interpreted as helping the school community to learn new ways of schooling which aligned with the values of an ethic of care.

The findings of this study are consistent with Heifetz's theorisation of leadership in the context of cultural change because cultural change entails clarification over values, and changing attitudes, beliefs and behaviours. For example, the school principal of A'oga a Tama engaged the senior school staff in the analysis of the data on student suspensions and expulsions. Their analyses revealed that the school's procedures actually contradicted the school values which had been stated in school policy documents. The principal, Mrs Charlotte, described a conflict over values when she said, "We believed we were very pastoral with Māori and Pasifika [students] but they were over-represented in school suspensions and stand-downs". The principal and the senior staff discussed whether students needed to conform to the existing regulations, or whether the existing school regulations needed to be changed for the school to fulfil the aspiration of "being pastoral". Mrs Charlotte's action exemplified the type of leadership that aims to work at the level of values that need to be articulated and clarified within the school community.

Another example of leadership within cultural change can be interpreted from Te Wharekura Kiwiana (Te Kura) where one teacher described the first time she heard the incoming school principal address the school community. According to the teacher, the new principal raised the school community's awareness about the prevailing ideas of schools organised to "fix" the students, as opposed to schools

that aim to educate the whole student. Here again, it was apparent that the school community was required to confront values and praxis.

However, taking the necessary actions to reduce the distance between what the school community valued and their praxis, implied that school leaders were supporting the adaptive work that each person in the school was called on to implement, instead of providing the answers on how to bridge the divide (Heifetz, 1994). In the example above, the teacher indicated that the final remark of the principal at Te Kura made his position clear, “here is the campus, paint it in colour however you like”. The teacher felt she had been challenged to take responsibility for her participation in the school cultural changes. Again, Heifetz’s theory of leadership is useful to understand the school principals helping individuals and the community to take ownership for changing their attitudes and practices. Moreover, Heifetz’s theory could be extended to fully comprehend the type of supportive, caring actions of the school principals. A more insightful analysis is possible by juxtaposing Heifetz’s theories of leadership with ideas of caring leadership in the school context (Courtney & Noblit, 1994; Van der Vyver et al., 2013).

7.3.1.1 Caring leadership

The three school principals understood that a profound cultural change was required to implement the ideals of care and reconciliation, and sought to enact a “caring leadership” (Van der Vyver et al., 2013, p. 61) within their school communities. In this study a caring leadership entailed caring for the person, *and* caring for the whole school as an entity. Within the scope of existing regulations, the schools were also providing holistic care for teachers and students by taking the necessary management decisions.

The principal at A’oga a Tama defined her leadership as “based on relationships, not decrees” while the principal at Te Kura explained that he was employed “not to bring this huge amount of curriculum but to put the heart back in the place and to give (the school) it’s integrity”. At Misti School, the principal sought to provide opportunities for diverse ideas, personalities and processes to converge and harmonize as “if in a small table each piece fits with one another and does not differ, rather it makes a more solid path”. The common denominator in these three examples of leadership is the awareness of the importance of relationships between people where subjectivities are acknowledged, and the values of trust, reciprocity and freedom are imbued in the school ethos and enacted. Such fundamental awareness of the human aspects in leadership corroborates the ideas of Gill and Thomson (2012) of “human-centred leadership” which essentially “avoids instrumentalizing the person” (p. 272).

Caring for the individual *and* caring for the whole school as an entity proved to be a fundamental leadership challenge for school principals, albeit in their unique contexts. The essential aspect of this challenge was summarised by the principal at Te Kura with one question, “How do you cater for all of them yet keep an entity of a whole school?” The principal posed this question in the context of describing the challenges that he faced to enact the ideals of a caring and inclusive school where the diversity of teaching styles and teachers’ personalities – what he called “flavours” – could be acknowledged. I interpret this leadership challenge as an instance of Courtney and Noblit’s (1994) analysis of an ethic of care enacted in school contexts. Courtney and Noblit argue that, in governing schools, principals are dealing with “reciprocal relationships of care” (Courtney & Noblit, 1994, p. 68), and also with caring for “context beyond the interpersonal level” (p. 68). They argue that existing understandings of care, currently focused on “relationships between people” (p. 67), should be expanded to recognise that “authentic care” is also present in the more diffuse responsibilities of school principals. Finally, Courtney and Noblit argued that the role of “principals as caregivers” is to “set the context for caring” (p. 83). The findings of this multiple-case study revealed that the participant teachers described the school principals as creating contexts that enabled their aspirations of becoming caring teachers.

For example, teachers at A’oga a Tama described feeling “personally” supported while the senior leadership had skilfully put in place structures and systems they called “support networks”. Those networks favoured “cohesion and a collaborative approach to the way we do things”. More specifically, those structures or systems referred to:

- Cross-departmental professional learning groups (PLG) every second week;
- Weekly departmental meetings; and
- Social activities and events, such as morning teas and shared whole-staff morning teas on a Friday.

Teachers at A’oga a Tama agreed that those initiatives exemplified the school caring for their professional development while also providing effective opportunities for building the staff morale because teachers were learning together, sharing time and leaning about each other. Likewise, Misti School teachers acknowledged the school leaders for structuring departmental meetings, and giving them the freedom and the encouragement to get together and interact on their own inventiveness. They emphasised that the outcome of those social and professional encounters had been to “get to know each other and build trust”.

On the other hand, Te Kura chapter analysed the leadership challenges of the school principal caring for each individual teacher, and also caring for the whole school. The teachers participating in the

focus group all agreed on the need for more opportunities to interact “as a collective”. They believed that teachers, staff and school leaders would benefit from “full staff, rich kinds of discussion” where the “philosophical differences” could be aired within a safe space. Nevertheless, one of those teachers explained in her interview that she felt cared for by the reassuring presence of the school principal and she would “reciprocate” care with her students in the same way. Ultimately, she was hopeful that the students would reciprocate the care with their peers and each other in the school. Therefore, I interpret the concrete situation of these teachers as exemplifying the complexity of caring within a personal relationship – in this case between the teacher and the school leader – and caring for the more “abstract” governance of the school. This finding is consistent with that of Courtney and Noblit (1994) who argue for expanding the notion of care to encompass the reciprocal relationships of care between teacher and student, and including the more diffuse relationships of care that school principals could be enacting as they begin to “set the context for caring” (p. 83).

As the role of leaders in schools that are moving away from traditional approaches to instruction and adopting a caring perspective “setting a context for caring”, is similar to Heifetz’s (1994) theorising leaders as providing a “holding environment” in the process of adaptive work. Heifetz theorised that leaders aim to provide “holding environment[s that] contain and channel the stress” that are produced by the “adaptive efforts” (p. 66). While he recognised that the concept of a holding environment originated in psychoanalysis, he extended the use of the term to “any relationship that has a developmental task or opportunity” (p. 105). Heifetz argued that developmental opportunities would encourage people to engage with problems and also facilitate people being in touch with their personal resources. Heifetz maintained that a holding environment could be physical as much as emotional, when leaders “hold hands, and emotionally hold their attention” (p. 104). In this study, a clear illustration of a leader creating this type of holding environment was found at A’oga a Tama when the school principal cared for the staff and teachers’ holistic wellbeing because she understood the emotional stress, “a lot of fear and unsure”, implicit in a cultural and pedagogical change that was complex and uncertain. The principal prioritised teachers’ feeling confident with, and trusting the leader that they were safe “going there”. The principal acknowledged that by asking teachers to fully embrace a restorative approach to school conflict and a caring approach to their teaching, she was “asking the staff to do some pretty radical stuff”.

What this study suggests is that the type of leadership exercised by the three school principals allows for interconnecting the theories of leadership in organisations that are undergoing cultural change, such as Heifetz (1994), with findings in schools that are in a specific process of cultural change to promote an ethic of care (Courtney & Noblit, 1994). Moreover, this study suggests connections

between Western literature on leadership in school organizations that promote an ethic of care, with Indigenous literature that studies leadership based on Indigenous principles and practices. For example, Ruru, Roche and Waitoki (2017) identify leadership perspectives that support holistic wellbeing based on Māori values, specifically *whanaungatanga* (relationships) and *manaakitanga* (care). Although they theorize about these principles specifically concerning Māori female leaders, I believe that the principles are applicable to the notion of caring leadership discussed in this thesis. The main aspects of the intersection between the three spheres of literature, leadership in context of cultural change, leadership in schools promoting an ethic of care and Indigenous leadership, appear to be a concern for the holistic wellbeing of individuals, a commitment to strengthening the collective aspirations, and an understanding of leadership as “developing the potential of others” (Ruru et al., 2017, p. 8).

Ultimately, exercising leadership in the three cases required the principals to set effective contexts for caring that enabled the interaction between five other enabling factors that promoted and sustained the process of change. In the following sections each factor is discussed in the context of the existing literature. A caring leadership as a facilitator of the dynamics between these factors remains as a backdrop, while I foreground and discuss each factor individually.

7.3.2 Engaging with/problematising the context

“We are transformative beings and not beings for accommodation” (Freire, 2000, p. 36).

The second factor that appeared to promote and sustain pedagogies of care is schools “announcing or denouncing” (Freire, 2000, p. 30) what they saw as problematic aspects of current education that they believed deny the holistic, relational and dialogic essence of human beings. At the core, school participants talked about these problematic aspects as leading to a dehumanising education (Freire, 1996b). Such discontent was revealed as one critical drive that promoted and maintained the dynamics of change. I interpret these school cases as instances of a common enabling factor which is the critical awareness of the context coupled with ethically-grounded transformative action. I have called this factor “problematisation” as I see it consistent with the concept exposed by Freire (2000, p. 42). Freire defines problematisation as the lived experience of a “perverse today” together with the understanding of social processes of transformation. In the context of this study, problematisation

involved not only a critical awareness of the context, but also a transformative action grounded in ethical responsibility. Therefore, the key attributes of critical awareness and hope of liberation are consistent with Freire's notion of problematisation.

The schools announced or denounced what they interpreted as present social and educational challenges that referred to the need for:

- A holistic education that cares for the "human fundamentals";
- A culturally responsive education that cares for the cultural identity of students; and
- A restorative education that cares for reconciling caring relationships in the school context.

The three schools' interpretations of the problematic context were consistent with that of Gill and Thomson (2012) when they use the notion of human-centred education to theorise the type of education that cares for the wholesome "flourishing" of *each* student in high school, as opposed to current trends in education that are performance-based (Biesta, 2006). Macfarlane (2004) has also noted that a more "complete education" (p. 17) must acknowledge the contribution of diverse cultures in shaping the understandings and pedagogies in education while nurturing feelings of respect for different cultures. Furthermore, the schools' concerns with the need to ensure a caring and restorative approach to relationship conflict as opposed to the traditional punitive approach, seem to be in agreement with Nieto, Cavanagh, Fickel and Macfarlane's (2015) findings that students need access to holistic approaches to resolving conflict and healing relationships, while schools promote environments that are favourable to the development of balanced personalities. These findings further support the idea of considering new or different ways of doing things in schools in this era affected by humanitarian and ecological crises.

In this study, the families of the students provided the schools with an immediate point of reference to understand society critically. This finding recalls, once more, the work of Freire (2000) who argued that a critical awareness begins with observing the "immediate objectivity" (Freire, 2000, p. 38) – the concrete points of reference, lived situations and specific needs – in order to create an understanding of the ways in which wider forms of oppression connect with the particular. Participant teachers discussed their strategies for comprehending the cultural and social context of the families, whether they were meeting families by coaching sports outside of school, organising school activities for socialising, or producing institutional records that allowed accessing discrete information about families. Eventually, the teachers talked about the importance of getting to know the families of the students and in so doing, understanding their cultural context. Furthermore, the school principal at Te

Kura argued that the duty of a school leader is to “keep injecting before staff, everyday stories of humanity that connect in the school”, implying that school leaders should be aware and mindful of the students’ contexts and create opportunities for teachers to also connect with those realities. In this case, the principal was describing the type of conversations that he sought to model in staff briefings in the morning, so that teaching at school remained essentially a humane/humanising endeavour.

Moreover, this study found an awareness in all three schools that discipline practices and a standardised curriculum seemed to reproduce social and educational inequalities. Such critical awareness triggered a collective effort to identify the changes that needed to be made in pedagogy to confront those dehumanising contexts. Conversations with teachers in all the three schools illustrated the substantial aspects of the pedagogical change in which they were involved, such as, releasing control, acknowledging students’ understandings of their best ways of learning, the centrality of creating an atmosphere of acceptance and trust before academic learning can happen, and building educational relationships with students on a personal basis so that the students can “see more of the real side of us”. These conversations illustrated their beliefs that a relationship-based approach to education (Bingham & Sidorkin, 2004; Noddings, 2005) was a substantially different approach to their school experience. Both principals and teachers recognised that teachers were opening their worldviews and assumptions about life and education. Furthermore, they recognised that worldviews and assumptions that teachers were calling into question, were probably influenced by social and cultural changes happening in their particular context, such as, New Zealand society becoming more multicultural and the Peruvian society becoming more inclusive of indigenous cultures. Therefore, both teachers and principals realised the tensions and contradictions in the broader society which presented the school community with decisions to make. I interpret the situation described in the schools as an instance of Freire’s (2000) notion of problematising a “contradictory historical space” where progressive educators are required to “take a position, to rupture, to opt” (Freire, 2000, p. 40).

The schools’ critical awareness of the context coupled with ethically-grounded transformative action are also consistent with Meir’s (1998) contention that promoting school change with “authenticity” should be an “honest” reflection on the purpose of the “enterprise of schooling” (p. 615). Although Meir is arguing broadly for the need to confront questions of purpose in school and educational change, she grounded her arguments on her experience in promoting the type of secondary education that was attuned to the students’ contexts and responsive to their interests in real life. In some respects, this “honest” exploration could be linked to the initiation of school change in the three secondary schools described in this study. Moreover, the substantive aspects of Meir’s argument resonate with Freire’s idea of problematisation to the extent that a critical awareness of the context

must also become an opportunity to engage the school and the community in “honest” dialogue about what the school and the community value as the ultimate ends of education underpinning pedagogy.

7.3.3 Constructing a shared, culturally-situated meaning of pedagogies of care and reconciliation

The third factor that appeared to promote and sustain pedagogies of care relates to school communities co-constructing a shared, culturally-situated meaning of pedagogies of care and reconciliation. Such co-constructing of meanings was revealed as one critical enabler to ensure that shared values underpinned the necessary change in pedagogies.

In the three schools there were examples of a new language that “made available” (Biesta, 2006, p. 14) the values of care and reconciliation to be used in daily interactions. Moreover, co-constructing a new language of care and reconciliation was instrumental in promoting new ways of thinking and doing across school sites.

I see this finding as consistent with the ideas of Sergiovanni (1998) and Senge (2000) who discussed the “capacity of shared norms” (Sergiovanni, 1998, p. 582) to influence school cultural change. Both Sergiovanni and Senge advocated for an understanding of schools as communities of learning (Senge, 2000) where collective learning occurs when dialogue about values, beliefs and praxis is facilitated. Moreover they both argued that sustainable change in schools, where change refers to “mindscapes or idea systems” (Sergiovanni, 1998, p. 593) require the school community to engage in “cultivating shared values, goals and ideas about pedagogy, relationships, and politics” (p. 579). The three schools in this study demonstrated the notion of “cultivating shared values”, although framed in concrete contexts. It was indeed in these concrete contexts that participants illuminated the challenge of giving voice *to everyone in a community*.

The co-construction of meanings involved principals, teachers, students and parents in making meaning of the notions of care and reconciliation. The opportunities for co-construction were promoted by the principals in each site; although the instances of social construction were “fluid and plastic” dialogues (Pearce, 2009, p. 2) concerned with what the school community valued in their particular cultural context.

As was mentioned previously, teachers described the importance of safe environments for dialogue about the diversity of experiences and their particular understandings regarding the praxis of care and restoration. In Te Kura, one teacher summarised the need for teachers to engage in dialogue about

what was “the actual thing that we’re trying to do”. His statement, which was a question really, signalled two requirements of the process of school change; the first was co-construction of meanings, and second was reflection about the practice, an idea which is consistent with the notion of praxis (Freire, 1996b). Ultimately, the teacher addressed the importance of meanings enacted in the pedagogy.

However, across the three school sites, teachers talked about the challenges to co-constructing a school-wide understanding of care. More specifically, the challenge was to ensure a plurality of voices, while preserving a shared essence; an idea that I choose to describe as “polyphony of voices”. A polyphony of voices in this study refers to providing the opportunities for different people to share their views – their “individual melody” – and yet, harmonise with each other. Teachers valued the need to preserve a shared essence or *common patterns of meanings* that would serve as a criterion for pedagogy. One of the teachers from Te Kura explained that teachers manifest care to students in different ways because “care can be rigid, care can be soft”. Nevertheless, she said, there is an essence to it; “It doesn’t matter what the restorative care looks like as long as it’s restoring”. This suggests that teachers should find unique and authentic “ways of delivering” care, provided there is a shared core. Therefore, the idea of a polyphony represented both an environment and a strategy which enabled teachers to have a voice and express their individual thoughts and practices about care.

In each school, different understandings and interpretation of “care” and “caring relationships” evolved during the process of change. Moreover, in each school, different understandings and interpretations of *how to implement* the caring/restorative approach for the purpose of *educating*, evolved during the process of change. Although Senge (2000) and Sergiovanni (1998) contend that school change is sustainable in a context of shared values, the findings of this study revealed a high level of complexity in the construction of common meanings about what they value in actual school life. Therefore, this study supports Courtney and Noblit’s contention that, “the shared understanding we think of as a culture involves long processes of socialization and then offers no guarantee of harmony” (Courtney & Noblit, 1994, p. 80). In this study, an ongoing school-wide dialogue about how the care and restorative ideals look like in praxis, appeared to be more important than developing a single definition.

In the three schools the construction of the ‘lived’ meanings of care from a plurality of voices and experiences resulted, however, in four common elements. These four elements appeared at the core of what the research participants defined as care – 1) genuine attention, 2) to the uniqueness of each student, 3) in a holistic way and 4) in contexts of plurality. Taken together, these four elements

represent the essence of care in student-teacher relationships in the three school sites. Interestingly, the essential features of care resulted from the lived experiences of the school community rather than from any theory or prescribed method. Nevertheless, all these four elements illustrate previous theorisation in the field of pedagogy (Freire, 1996b, 1998a) and ethics of care (Noddings, 2005).

Likewise, participants talked about the meaning of reconciliation as distinctive but intrinsically connected to the concept of care because, as one teacher at A'oga a Tama explained, care and reconciliation “definitely combine and they complement each other”. However, participants explained the prevalence of building the caring relationship *before* the restorative practice takes place. For example, the principal of A'oga a Tama argued that, “culture of care is the heart of the restorative. The restorative provides a mechanism for dealing with conflict”. The care is the “heart” and the restorative is the “mechanism” – the structure and the process that must be arranged in such a way that allows the care to happen. A teacher from the same school argued, “The word restorative means that there must be relationships in the first place”, otherwise “you can't restore a relation if there is nothing in the first place”. In this way restoration appeared to be intrinsically connected with care but the centrality of building relationships was prioritised. Therefore, one finding in this study is that emphasising teachers' capacity to build student-teacher relationships could be even more important than building the restorative capacity, and at the very least must precede the later. Currently, however, professional development programmes for teachers emphasise the restorative practices as if the restorative practice in and on itself were sufficient to “build the capacity of teachers and their students to build caring relationships” (Cavanagh et al., 2014)).

7.3.4 Prioritising student-teacher caring relationships

The fourth factor that appeared to promote and sustain pedagogies of care and reconciliation relates to the school prioritising student-teacher caring relationships in the pedagogy. The notion of “priority” in this study is consistent with the concept described by Noddings (2005) when she argued that, while schools have multiple goals and purposes, one goal that guides the establishment and priority of all others “should be to promote the growth of students as healthy, competent and moral people” (p. 10). Furthermore, according to Noddings, the school cannot achieve either the humanistic goals or the academic goals “without providing caring and continuity for students” (p. 14). In this study, prioritising caring student-teacher relationships emerged as a central value and enabling factor that defined the pedagogy and ensured the sustainability of school change.

Every participant in this research declared, albeit in different words, that the education of the whole person was the essential goal of education. Utterances, such as, “education must be about learning to

be a good person”, rather than “just brains” (student), or “nuestra educación tiene que ser completa, la persona por encima de todo” (principal), (our education needs to be holistic, the human person first and foremost”) clearly spoke to the priorities in education. Moreover, participants emphasised that holistic and humanistic education should be the priority in secondary school, as opposed to the current emphasis on academic aspects (Gill & Thomson, 2012). According to participants, the life stage which corresponds to secondary education is critical for students. For example, one student at Misti School celebrated her participation in serving a vulnerable community as part of the school curriculum because, she said, “[in adolescence students are] looking for our personality, forming our identity”. Furthermore, participants regarded the importance of educating the whole person in secondary school in view of students’ imminent transition to other educational contexts, such as university or the work place.

In the three school sites there was a shared belief that relationship-based pedagogies could provide answers to the problems that they perceived in the local communities. Teachers and school principals believed that caring student-teacher relationships could improve attendance and assist academic learning. The teacher at A’oga a Tama arguing that “turning up to school is a victory”, and making a case of the need of teachers who can be “a friend, a support person”, actually reflected the beliefs of teachers in general in this study.

The participants’ ideas of prioritising the education of the human person included aspects that are presently discussed in the literature, such as: educating self-emotional awareness and self-emotional management (Gill & Thomson, 2012); dealing restoratively with relationship conflict (Cavanagh, Vigil, & Garcia, 2014), and cultural identity (Webber, 2015). However, participants argued that building caring student-teacher relationships was a central aspect of prioritising a humanistic education. Therefore it was necessary for me to reflect on the determinants required for building and nurturing caring student-teacher relationships. Furthermore, the abilities of teachers to build and nurture caring relationships emerged as a determinant for fulfilling their caring role in the schools. In the next paragraphs I expand on how teachers used educational time to build relationships with students, how they showed dedicated attention to get to know each student individually, and how the teachers’ evolved connections between feelings and cognition in their pedagogy.

7.3.4.1 Building the relationship

Building caring student-teacher relationships needs time. Teachers and students acknowledged that getting to know one another takes more time than the average time students and teachers spend together in a single school year, an idea that echoes Noddings’ (2005) conceptualisation of “continuity”

(p. 63) in the context of teaching and learning care. Conversation was a central activity in building caring student-teacher relationships. Teachers explained that conversing with students was critical to getting to know one another and building trust. They also discussed the importance of teachers investing educational time in conversations that are not subject focused, but rather are focused on the students' human needs. Moreover, according to the teachers and students in this research, time to "truly listen" where students and teachers get to know one another were two pillars of building caring student-teacher relationships.

The notion of a teacher who "truly listens" encapsulated the idea of a teacher who is genuine in the caring relationship. The principal at Te Kura explained that "truly listening, truly caring, truly sharing" is how educators enact the ideals of care with authenticity. In this study, participants used the concept of "listening" in a broad sense to signify that teachers must be observant of each student holistically. The idea of listening in this broad sense resonates with Freire's (1998b) contention that teachers must be "attentive to everything" so that they can "understand the students' syntax", where the term "syntax" encompassed each student's unique "manners, tastes, ways of addressing teachers and colleagues" (p. 49). According to Freire, this is how teachers understand the meaningful aspects of students' cultural identity. Furthermore, across the three schools, participants argued that teachers who spend time to get to know each student by listening to them and observing them are effective teachers.

Likewise, teachers explained that personal conversations between teachers and students are necessary for them to help students understand their own emotional maturing process in adolescence. An important aspect of this maturing process was learning to deal humanely with relationship conflict before other type of academic learning could happen. One teacher referred to this process as becoming "functional human beings" rather than operating a "reptilian behaviour".

7.3.4.2 Acknowledging, receiving and reciprocity

In the view of participants a central aspect of pedagogy of care and reconciliation is acknowledging the singularity of the person-student. The principal at Te Kura was unequivocal, when he said, "It's acknowledging that they as a person exist". The principal explained that acknowledging the humanity of the student entails the recognition of their intrinsic worth or "mana" as Māori. Therefore, simple and powerful manifestations of such recognition are affectionate greetings – a hug or shake of hands – and letting the students know that "they're important even when they're in trouble". Along the same lines, one teacher explained that her acknowledging each student starts with learning his or her name and "understanding where their names come from". This idea further combined acknowledging the

person-student's individual traits and recognising her/his cultural heritage. This teacher further affirmed that when teachers get to know the singularity of each student, then they are able to care "how they want to be cared for, as opposed to what you think your care is".

The notion of acknowledging the singularity of the person-student in the context of an educational relationship resonates with existing literature both in the Western and Indigenous contexts. In the Western literature, Noddings (2013) maintained that the teacher-caring "starts from a position of respect or regard for the projects of the other" (p. 176). She termed a position of respect as receiving and argued that teacher-caring must receive the student "completely and nonselectively" (p. 176). Similarly, Frigerio (2012) contends that within a "pedagogical relationship" the teacher positions him/herself with the attitude of "not knowing" or "pretending-not knowing" so that he/she is able to "re-conocer" (re-cognise) the student. Because Frigerio is writing in Spanish, she used the concept "re-conocer" (re-cognise) to convey the idea that teachers might have some prior knowledge of the student but they position themselves with an attitude of openness to receive the person-student without judgement.

However, in the Western context the notion that more closely relates with the findings of this research is Biesta's (2006) notion of "responsibility for the singularity of the student" (p. 30) in the context of his theorising "educational relationships" (p. 15). Biesta contends that education begins with a "radically open question ... what [does] it means to be human?" (Biesta, 2006, p. 4). In the pedagogical realm such a question becomes the positionality of a teacher who openly receives the student, or more precisely "allows the student coming into presence" (p. 53). Biesta's understanding of "coming into presence" refers to permitting the student's singularity – his or her unique mode of responding to the process of knowing and learning. Teachers in all three schools used the term "acknowledge" to indicate their being open to recognise students' uniqueness. Such recognition includes students learning at different rates and all having different knowledge and experiences. Therefore, teachers can't teach them all in the same way. One teacher explained that caring teachers must be genuine in asking themselves "who is in front of us?" which is the type of question that, according to Biesta, seem to capture the idea of an education which allows the subjectivity of each student to become visible. Another teacher in a different school explained a similar idea arguing that in a concrete situation with a particular student she confronts herself with the need to let go of prior information about the child, and just ask herself "at that moment, do I choose to persevere?" Her using the idea of "a moment", really speaks of pedagogy of care and reconciliation as a pedagogy of concrete situations and concrete people where it is the openness of the teacher to receive the student that transforms any given situation into an educational experience.

From the perspective of students, the welcoming attitude of the teacher to receive students openly and not selectively, as Noddings (2013) would say, was a fundamental motivation for attending school. One of the students at Misti School provided the clearest illustration of this feeling of motivation in students who feel cared by teachers when she described her “loving the moment when the teacher understands me and tries to understand my emotions”. Another student from Misti School explained that when she feels welcomed, she feels “bien” (feelings of holistic wellbeing) and motivated to attend school. At the same time, the student's attendance reinforced the caring of the teacher. Therefore, by reciprocating care, the students in these schools maintained the motivation of teachers to undertake the challenges of caring and restorative approaches to wrongdoing. One teacher at Misti School argued that when teachers leave the traditional role of imposing their mind on students and demonstrate care and affection, students happily attend.

7.3.4.3 *Teachers' skills in building caring student-teacher relationships*

Teachers and students explained that building caring student-teacher relationships that require conversation, listening and getting to know each other personally, entails a challenge to what most teachers usually do, which is to “teach” curriculum subjects or content. Therefore, students sought to re-position the role of teachers in terms of relationship building. A teacher at Te Kura said to the students, “My role is to make you more human”, a notion which resonated with Freire’s idea of “humanization” (1996b, p. 56) and his theorising of the essence of pedagogy and the pedagogue (1998b). In the specific context of this thesis, the idea of humanisation that this teacher expressed meant helping students to increase their social and emotional awareness, and to know and accept their cultural identity. However, as I began to problematize the idea of humanisation in this thesis, the utterance of the teacher at Te Kura suggested the importance of reflecting on the meanings that teachers make of ‘humanity’ and ‘humanising’ in their particular cultural context.

Freire claimed the idea of a “universal human ethic” in *Pedagogies of Freedom* (Freire, 1998a, p. 23). But Freire used the term “universal” not to dismiss the particularity of students’ cultural background. In *Pedagogies of Freedom*, Freire used the comparison between a universal human ethic and “the ethics of the market” which he defined as a “restrictive ethic that shows obedience only to the law of profit” (p. 23). I think of Freire’s comparison between the *universal* human ethic and the *restrictive* ethic of the market as an explanatory resource to argue that teachers have an ethical responsibility with the education of the whole “human person” (p. 39) as an “ethical being” (p. 39). Similarly, the teacher’s statement “my role is to make you more human” means that the teacher understood that humans have an intrinsic drive and capacity to *become* ‘good people’ – “become more fully human” (Freire, 1996b, p. 26)- and education must assist this process.

The finding of this multiple-case study that student-teacher relationships matter greatly in education supports previous findings in the literature (Bingham & Sidorkin, 2004; Glynn, Cavanagh, Macfarlane, & Macfarlane, 2011; Sidorkin, 2000). This study contributes with specific information in different contexts about the need to promote the emotional and thinking abilities of teachers holistically. Both, the emotional and thinking abilities are necessary to build and maintain caring relationships. The principal at A'oga a Tama talked about the apparent absence of professional development programmes that “are capable of developing this connection to the heart”, where “this connection” relates to developing emotional capacities in unison with cognitive faculties. All teachers interviewed in this study referred to this capacity as connecting their emotional and cognitive dimensions or connecting their hearts and minds. For example, “reading the class” is a concept that one Te Kura teacher used to refer to at least four faculties displayed in her pedagogy: observation, listening, intuition and decision.

The ideal of a balanced person who is able to master both the emotional and cognitive faculties is not new. In oriental philosophy, Niranjanananda (2001) traced the idea of educating mind, heart and hands to the Vedas, which are the oldest known books of humanity. In the field of education, Freire (1998b) argued that teachers “must dare to never dichotomize cognition and emotion” (p. 3). Similarly, Sergiovanni (1994) wrote about the head, heart and hands of school leadership. Furthermore, the concept of sensing/thinking pedagogy has been used in the educational literature in the Americas (Rendón, 2009) echoing the previous works of Fals Borda (2009) in sociology and Galeano (1991, 2003) in history and literature. Both Fals Borda and Galeano advanced the notion of a human being “sentipensante” (sentient-thinking). The origin of *sentipensante* is useful for understanding its applicability in this study.

According to Fals Borda, recorded live in 2008 (Ricobassilon, 2008, August 17), he learned the notion of *sentipensante* from Indigenous communities who lived on the Magdalena riverbank in Colombia. He developed the term “Culturas anfibias” (Amphibian cultures), which he described as “mastering the art” of living by the “ciénagas” (swamps), the rivers and the canyons. According to Fals Borda, the amphibian cultures in Colombia mastered a combination of techniques to work both the land and the sea, and they were skilful at fishing and hunting. In describing the character of the riverside people, Fals Borda used the notion of “rounded human beings”. Furthermore he explained that living with these people, “walking, swimming and rowing” with them, was how he heard the word *sentipensante*. *Sentipensante* was the word they used to describe their character: “Actuamos con el corazón pero empleamos la cabeza” (We act from the heart, but we use the head). The idea of *sentipensante* is applicable in the context of education and specifically in the context of pedagogies of care and

reconciliation. Drawing from Galeano (1991), Rondón (2009) proposed the notion of “sensing/thinking pedagogy”. According to Rondón, *sentipensante* pedagogy (sensing/thinking) “represents a teaching and learning approach based on wholeness, harmony, social justice and liberation” (p. 132). Rondón argues that teachers aspiring to prepare for, and implement sensing/thinking pedagogies need to develop both personal and professional dispositions in order to accomplish the following:

- Use contemplative practice and design a relationship-centred classroom based on caring, trust, support, and validation;
- Develop an inclusive curriculum which has multicultural perspectives and worldviews, and is focused on social justice;
- Be willing to take risks and to deal with emotions and tensions that often arise in class;
- Be willing to engage in self-reflexivity and in politically risky behaviour to do things differently in the face of institutional resistance; and
- Be open to having more contact with students.

There were significant similarities between what participants in this study viewed as fundamental attitudes and skills in caring teachers and those identified by Rondón. More specifically, the ideas of teachers’ dispositions to promote a caring classroom atmosphere, where every student should feel included and valued as a person, and where the teacher is prepared to deal with the emotional aspects of learning. Because of this similarity between the findings of the study and the theory, I consider *sentipensante* is appropriate to describe the teacher who applies the pedagogy of care and reconciliation in different educational contexts. For example, the restorative conferences and the restorative conversations emerged as one of those educational contexts where *sentipensante* teachers enact the caring pedagogies. In these contexts of restorative conversations, teachers need sensitivity to welcome the student and receive their story openly and without prejudice. At the same time, teachers need mental clarity and discernment to facilitate the process of recognising harm and promoting restoration.

7.3.5 Embedding the caring and restorative ideals/values in the school at all levels

The fifth factor that appeared to promote and sustain pedagogies of care and reconciliation relates to embedding the caring and restorative ideals in the school at all levels. The concept of ‘embedding’ was carefully selected in this study within the range of related concepts that school participants used to describe “deep changes” (Sergiovanni, 1998, p. 581) that were taking place involving habits, skills and practices (Fullan, 1998), as opposed to merely changing timetables or formal roles. This enabling factor was also associated with the concepts of school culture, school ethos and a school-wide approach that

participants used to describe the scope, depth and type of changes they perceived. In addition, in this study the notion of embedding the ideals/values at all levels refers to the specific aspects of the culture and the organisation of the school that participants identified as changes to the “school philosophy”. Eventually, the possibility of leadership succession (Hargreaves & Goodson, 2006) in the schools at the time of this study, emerged as an issue that questioned the sustainability of changes that participants claimed to be rooted and embedded.

Embedding the values of care and reconciliation throughout the school entailed at least four levels: personal; relationships; pedagogy and school culture. At the personal level, teachers embodied the values underlying the philosophy of care. At the relationship level, principals, teachers and students interacted in caring and restorative manners. At the pedagogy level, teachers sought to enact the philosophy of care and reconciliation in pedagogy. And at the school culture level, the principals sought to create institutional conditions that cared for and motivated changes both at the personal, relationship and pedagogical levels. Nevertheless, achieving such comprehensive “school-wide” embedment of the values remained a challenge. The principal at Te Kura described the whole process of school community imbuing the values as a “continuum” and as a “journey”. I view his utterance of “a continuum” as an accurate description to indicate that leaders need to view the goal of school-wide changes as a “process” rather than “an event” (Torres, 2000) which is inherently complex and cannot be mandated.

The principals in the three schools understood their responsibility to ensure that the humane and caring approaches permeated all aspects of school life, including policy, strategy, reporting, appraisal, promotion, budgeting and professional development. The principal at Misti School provided an insightful description of embedding the values at all levels when she said that care and restoration were “language and observable practices”. Over time, these language and observable practices might become a school culture, which the principal at Te Kura described as a “feeling” that both school members and visitors were able to perceive.

There was evidence in this study of the mutual reinforcement between the tangible organisational changes that principals could dictate and the changes generated by the individual teachers who embodied the values underlying the philosophy of care. I use the notion of embodiment to signify that school teachers did not adopt values external to them but rather they allowed their beliefs and values of education to guide what they called “care as a lifestyle”. The school structures, in turn, created the institutional conditions that cared for and motivated teachers to maintain a process of self-

betterment. Eventually, teachers described their journeys as a search for coherence – where values and practice harmonise – in their pedagogy.

I interpreted this finding as an instance of Fullan's (1998) notion of "a capacity building orientation" for school cultural change, because Fullan contends that school change needs to be understood as "building learning capacities ... to create individual and group patterns of periodic coherence" (p. 222). He further argues that "the very first place to begin the change process is within ourselves" and acknowledges the centrality of a "moral purpose" (p. 222) as a driver of educational change involving teachers and pedagogy. A sound example of the mutual reinforcement process between individual capacities and organisational capacities that enabled sustainable change could be found in A'oga a Tama, where one teacher illustrated the type of changes happening at different levels in the school that he perceived as manifesting a "caring philosophy". He explained that the caring philosophy was observable "right from the top, from the vision statement all the way down through [to] the types of courses and the staff members". However, he also talked about a teacher's individual capacity to enact the philosophy when he/she was "doing things in the classroom without thinking, without having sat down and said 'ok I am going to do this' and they back up the philosophy". He felt, therefore, that the embedded values became a natural expression of his pedagogy. At the same time, the organisational arrangements that the principal implemented harmonised with his pedagogy. This teacher's example resonates with Fullan's idea because he realised a particular context where the changes occurring at the individual level were recurring and perceptible at the group level, and hence shared essential aspects of Fullan's notion of "building the learning capacities". Moreover, this finding responds to Fullan and Hargreaves' (1996, cited in Fullan, 1988) contention that,

.... it is critical to understand the total teacher in terms of career and life cycle, and it is equally crucial to focus on the 'culture of the school' as one of the most powerful variables affecting teaching and learning. (p. 223)

In the three schools of this study, embedding the values of care and reconciliation at all levels entailed Fullan and Hargreaves' type of comprehensive model for school change that considers the "total teacher" and the culture of the school at the same time.

However, the comprehensiveness of these changes, which participants recognised as embedded in the school, were about to be tested by school leadership succession. Hargreaves and Goodson (2006) view leadership succession as "a critical event" (p. 19) in the life of a process of school cultural change. At the time of this research, the principal at Te Kura had already submitted his resignation and a new principal had been appointed. On the other hand, the principal at A'oga a Tama School had considered

her retirement and had discussed this with the senior staff. In both cases, the impending change in school leadership could mean a period of institutional instability and would provoke emotional tension for teachers associated with uncertainty in the future.

However, I found differences between these two schools in relation to the process of change of principal and the possible consequences for the sustainability of the reform. The change of principal at Te Kura was already confirmed but his successor was not known at the time of my investigation. Because participants knew about the principal's resignation, I was able to ask about this in the focus groups with teachers and parents. What occurred in the parent focus group at Te Kura was intensely emotional. Parents understood that the ideas of the new principal could "drive" the school in different directions. One of the parents affirmed that it would be "interesting" to see what was next, and another parent said that the school culture had to "evolve", a concept that I interpreted as showing openness to the imminent change. In the context of Aotearoa New Zealand, the term "interesting" is commonly used to describe a range of feelings. In my experience as an international student, I have realised that, depending on the context, the term "interesting" can be used to describe excitement or concern. In most cases though, people used the term "interesting" to implicitly advise others to act with caution. In view of this nuanced use of the term, it seemed that the imminent leadership succession at Te Kura could possibly slow down the pace of change. From the situations I was able to observe and record teachers, students and parents in this school resonated with Hargreaves and Goodson's (2006) contention that leadership succession is "an emotionally intense episode in the life of a school" (p. 18). The parents agreed that the "new principal's vision" of the school and "his aspirations" were yet to be known.

On the other hand, at A'oga a Tama, the principal and the senior staff had been thinking about the continuity of the school's path of change. The principal at A'oga a Tama was confident that the changes could be continued because the school has "got some great staff" but she was cautious because she acknowledged that continuity of the changes depended on the actual appropriation of change in the school community. She said "it depends how much traction we get around the change". My interpretation is that the apparent conversations about leadership succession at A'oga a Tama versus an unplanned leadership change at Te Kura could be the main difference between the two schools in terms of sustainability. Eventually, as Hargreaves and Goodson (2006, p. 19) argue, planned or unplanned leadership succession might foster continuity or discontinuity in a "school's path of change".

7.3.6 Acknowledging existential concerns connected with cultural and pedagogical change

No doubt racist, sexist, and elitist teachers who speak about democracy and call themselves progressive must become truly committed to freedom, must undergo their own Easter: They must die to their old selves as racist, sexist, and elitist and be reborn as true progressives, enlisted in the struggle for the reinvention of the world (Freire, 1996a, p. 163).

The last factor that appeared to promote and sustain pedagogies of care and reconciliation relates to acknowledging teachers' existential concerns connected with cultural and pedagogical change. This factor provided the basis for the school principals to provide holistic teacher support in the process of school change.

The notion of "existential concerns" in this study relates to the teachers in each school dealing with questions about identity ("who I want to be as a teacher"), vulnerability ("what I can let go of as a teacher") and authenticity ("how I can deal with it – the caring and restorative approach – in a genuine way"). The teachers in the three schools talked about facing these types of issues because the context of school change challenged them to reflect critically upon their teaching practices. Furthermore, the intended change confronted them with their beliefs and values. In my view, these issues belong to the realm of existential concerns because they are about life, preservation and meaning (Crowell, 2017). These issues also address the "human orientation to being more" (Freire, 1996a, p. 159) that Freire discussed extensively throughout his work.

For example, one teacher at A'oga a Tama recalled the time in his early teaching career when he confronted the question, "Who did I want to be as a teacher, as a coach and as a leader?" His experience of teaching had been at low decile schools in a suburban context. This teacher realised that he needed to focus on relationship building to "develop as a teacher". I interpreted this teacher using the notion of *development*, as signifying "becoming more". Moreover, for this teacher, development entailed a disposition to truly "listen, work together as opposed to separately with the student and the families, learning about the student background and understanding the person". He talked about his professional development apparently harmonising and strengthening his character and inclinations, rather than feeling ambiguity. However, for other teachers, embracing a caring and restorative approach challenged their values, perspectives and teaching styles. At Te Kura, the experience of one teacher illustrated the challenging demands of pedagogies of care and reconciliation for teachers who rely on power to command behaviour and punish offenders. The experience of this teacher was different from the A'oga a Tama teacher described above. The Te Kura teacher struggled

to see, act and think differently from his past identity, until he felt “right” in teaching with “genuine care”. A teacher from Misti School talked a different experience. This teacher had elders and teachers who were authoritarian. She grew up to be a woman with deep feelings of fear and insecurity about expressing her opinions and it took a while for her to balance freedom and authority with authenticity.

I interpreted the A’oga a Tama and the Misti School teachers’ struggles as exemplifying Freire’s symbolism of teachers undergoing “their own Easter” (Freire, 1996a, p. 163). Freire argued that teachers must “die to their old selves” – their old identity – and “be reborn as true progressives” which Friere described as authenticity and coherence. However, in the face of the imminence of death, the most common feeling is fear, and the teacher explained it clearly from his own experience.

The findings of this study indicated that the schools’ principals acknowledged that the changes brought about by the pedagogies of care and reconciliation placed a high professional, intellectual and emotional burden on teachers. However, before this acknowledgement, the responses of the principals were diverse. The teachers at Misti School described regular teacher and staff meetings to alleviate the challenges involved in teaching to the ideals of care and restoration through discussion. Those meetings appeared to be consistent with the forgiveness and reconciliation training implemented in the school at the beginning of the change process. At A’oga a Tama, teachers described how the principal demonstrated hers understanding of the emotional challenges inherent in adopting the caring and restorative approach by encouraging teachers to “experience” a restorative conference for themselves. One teacher explained that, in his opinion, it was one thing to talk about the “idea of harm” and quite another to “have a real experience” where “you can get quite stirred up in emotion”. This teacher explained that the teachers who had had the opportunity to participate in “a really true experience” of a restorative conversation would know “how to deal with that in a genuine way”. Here again, teachers seemed to suggest that the new approach of the pedagogies of care required them to confront their ideas with emotional authenticity which they expected the school to support them. On the other hand, the teachers at Te Kura manifested their wish for more opportunities to talk about the challenges involved in enacting the pedagogies of care and reconciliation in a safe non-judgemental environment. It appeared from the teachers’ focus group in this school that discussing the challenges of implementing the new approaches had been difficult in whole staff and teacher forums. Apparently, “individuals taking offense ... individuals who couldn’t quite grasp it” hindered attempts to discuss this within the diverse group of teachers. This difficulty implied that realising the new vision of care and reconciliation entailed challenging old identities and ways of teaching, but not everyone was ready for the internal change.

The combination of findings provides support for the conceptual premise that schools undergoing a process of school cultural change towards care and reconciliation need to acknowledge the existential concerns of teachers. Furthermore, schools need to consider specific strategies to provide opportunities for open and safe discussion about those concerns (Zembylas, 2010). In this study the literature on teacher emotions in the context of educational reforms (Hargreaves, 1998; Lasky, 2005; Zembylas, 2010) is a necessary supplement to existing literature in the field of pedagogies of care and reconciliation (Isenbarger & Zembylas, 2006). Isenbarger and Zembylas maintain that school leaders who wish to promote caring student-teacher relationships, and “caring teaching” should encourage “emotional cultures” (p. 133). They argued that schools which fail to acknowledge the emotional labour inherent in caring pedagogies might affect teachers’ commitment, satisfaction and self-esteem. Zembylas (2010) also proposed that schools structure “spaces for coping” where teachers could have an opportunity to “process their emotions” in the context of school change. In this study, Misti School adopted the idea of spaces for coping by providing consistent and safe whole staff forums to share the emotional challenges associated with implementing pedagogies of care and reconciliation. In addition, the diverse opportunities for teachers to interact and mingle at A’ oga a Tama acknowledged the need for teachers to be open about their feelings of vulnerability and changing identities. On the other hand, the experience at Te Kura leaves open the question of whether it is possible to maintain environments of genuine dialogue with trust in a context of school change *at the same time as* leadership succession. The teachers seemed to perceive that the model of care and reconciliation implemented in the past seven years was showing signs of erosion, but they felt insecure about raising this issue in collective spaces. The personal relationships of trust that each of these teachers seemed to have established with the school principal were not represented in the possibility of maintaining that same atmosphere of trust in collective forums. Possibly the most conservative sectors of the school – those teachers or staff that felt more vulnerable with the changes – could make their voices stronger. Here again the symbolism of Freire with “Easter” suggests the need to accompany the schools and teachers – as one would accompany a friend on a journey – in enduring with changes that resemble the passage between life and death.

7.4 Six enabling factors interacting

The previous sections presented each of the six enabling factors that emerged from the findings of this study. In this last section, I discuss the interaction between them. While each of the enabling factors may give the impression that they stand alone, this is not the case. These six factors also acted

interdependently; they were intertwined and entangled because they indicated the complexity of school realities.

The great challenge in this chapter, which was both a pleasant and painful task, was to distinguish and separate these six factors from the whole of school life and to discuss how they operated interdependently. An enabling factor might have varied in its significance from school to school depending on whether the particular set of skills, attitudes and environment within the school modified or explained an aspect of school culture and pedagogical change.

The flourishing of flowering plants could be a useful metaphor to understand the process of six enabling factors interacting towards the promotion and sustainability of pedagogies of care and reconciliation. However, I must first clarify why and how I consider the use of metaphors in this study.

I have used metaphors in Chapters 1, 4 and 5. In Chapter 1, drawing on Freire's metaphor of "tapestries" (Freire & Freire, 1994, p. 17), I explained how the various experiences of my life are interwoven and resulted in a discernible tapestry of guiding principles underpinning this study. In Chapter 4, inspired by MacNeice's (1930) poem, *Wolves*, I used the metaphor of "joining hands, form a circle" to describe the personal space of a caring student-teacher relationship as I interpreted the voices of the students in Misti School. Finally, in Chapter 5, I used the metaphor of a tree to explain the factors of promoting and sustaining pedagogies of care and reconciliation at A'oga a Tama. This metaphor originated from the ideas of a teacher who argued for education to be "biological" meaning that it should allow for a natural unfolding of knowledge which is meaningful to students, as opposed to a predetermined set of content to be delivered. In these three moments of my writing of this study, I used metaphors to facilitate understanding of concepts and processes.

Concerning the use of metaphors in education, Guilherme and Souza de Freitas (2018) argue that metaphors "help us to understand a concept by resorting to the imaginary because it is sometimes difficult to do so through the use of words alone" (p. 947). They argue that because sometimes words and analytic definitions are limited to make a holistic sense of ideas, educationalists such as Freire and Buber have used metaphors in recent times to convey their arguments about the kind of education they perceive as undesirable, i.e. Freire's "banking education" and Buber's "teacher as a gardener vs. the teacher as a sculptor" (p. 949). Moreover, Guilherme and Souza de Freitas argue that the selection of metaphors could be a "double-edged sword" (p. 954) because while it can expand our understanding of phenomena, it can also limit it. In my selection of a metaphor to explain my understanding of the complex phenomenon of school change towards pedagogies of care and reconciliation in this study, I will heed the call for caution suggested by Guilherme and Souza de Freitas.

As suggested above, the process of school change towards care and reconciliation resembles the flourishing of flowering plants. Even if we have the impression that a plant flourishes without clear rules, some particular biological factors are acting. Similar to the growth of a flowering plant, the processes of school change towards pedagogies of care and reconciliation in each school could seem without 'apparent rules', and yet there were processes that developed because of the interaction of six particular factors.

How do flowers know when to bloom? This question is one of the most exciting questions formulated by geneticists interested in understanding the lifecycle of flowers. In effect, the first petals that appear under the snow announcing the arrival of spring, “hide a very complex genetic process behind its floral façade” (Melina, 2010, April 8). Similarly, understanding the processes of school change towards pedagogies of care and reconciliation requires the researcher to visualise the whole and, at the same time, to distinguish the factors in interaction one by one. In a first approach to the phenomenon, it is difficult to characterise each factor separately and at the same time identify the interactions. The first question to appear in this effort of conceptualisation, is “is there one factor that triggers the others?” A second question is “how can the relationships that are established between that possible triggering factor and the other factors be characterised?”

This study identified six enabling factors that promote and sustain pedagogies of care and reconciliation. However, a common trigger in the three schools was the action of involving the school community in a critical reading of the context and of the gaps between the educational practice and the context, an action fundamentally provided by the principals of each school. The concept of “trigger” in this study has been carefully chosen in order to explain that an activator of the process of school change was identifiable but this trigger must not be taken as being the single or chief agent of the transformation process. In all three cases, the school principal played a central role by mediating the critical reading of the context and the opportunities to put specific organisational changes in motion.

Just as plants blossom at different times because of the “master control gene” (Apetala 1)(Melina, 2010, April 8, par. 2) responsible for flowering activates the process of flowering “when it senses that the timing is right to commence flowering” (Melina, 2010, April 8), the school principals were able to “sense” the nuances of the contextual situations of the school. In each school, the principals realised that they had to “pace” the process of change (Heifetz, 1994, p. 80) or the long-term process of cultural change they envisioned, could have been short-lived due to its inherent complexity and vulnerability. I refer to that type of leadership as caring leadership. The principal at A’oga Tama illuminated the leadership challenge in such a space of uncertainty. She described a “creative process”, which required

high doses of “emotional intelligence to reading the nuances”. According to her, “if you move too far too soon, you can land up in disarray”. For her, “sensing” the context and pacing the change was fundamental to any potential for success. The principal at Te Kura also referred to the same sensing capacity to understand the context and pace the change. He said that leaders should be “gentle” in promoting change allowing people in the school to “rub beside each other, because as they rub, little things come out”, again implying that “sensing” the context and promoting change was a necessary leadership skill.

Therefore, I see the interaction of two factors: one factor was problematising a context of social and educational inequality and the second factor was the leadership capacity to sense “readiness” in the organization. Moreover, in this study, I was able to identify how the other “growing genes” began to function as the leader managed to regulate and communicate the need for change within various aspects of school life.

By problematising the context the schools sought to understand the social and educational needs of the school population and considered the possibilities for improving the traditional model of education. Nevertheless, the need for understanding and the process of problematising the context began with the individual teachers who questioned their teaching practices against their values. Problematising the context offered each of the teachers the opportunity of questioning, “what we value”. The answers were the result of individual introspection and collective dialogue, where the school community co-constructed and signified what they valued as the ultimate purpose of education. In all three schools, caring relationships appeared to be the priority value. Such priority guided all the other aspects of school life. Hence two other factors interacted: co-constructing shared meanings and prioritising caring student-teacher relationships.

Again, similar to how flowers respond to the environment, schools are part of a social fabric and are not isolated. Therefore, the process of meaning-making was continuous to incorporate the changing elements of the context in the conversations about values, priorities and praxis. However, a critical factor to promote and sustain an ethic of care and a pedagogy of care and reconciliation was the reciprocity of students that nurtured the motivation of teachers and principals who struggled to maintain a caring approach to education, just like water, sun and fertilizers nurtured flowering plants. Eventually, the process of change evolved because the values of care and reconciliation were embedded within the school culture, as much as the flourishing continues through the seasons because the flowers grow deep roots. Flowers simultaneously represent kindness and resilience.

Ultimately, the metaphor of flourishing to explain the interaction of six enabling factors in this study represents the idea that education should allow the flourishing of the qualities and potential of each human being (Gill & Thomson, 2012). It also represents the idea that education must be a vital and organic process that responds to the fact that human beings are inherently in a permanent transformation, or *becoming*.

Chapter 8 Conclusion

8.1 Introduction

Interest in pedagogies of care and restorative practices in secondary schools has increased globally in response to increasing student estrangement, disengagement and abandonment (Finn & Kasza, 2009; Gill & Thomson, 2012; Rico & Trucco, 2014). Some authors (Levinson, 2012; Tenti, 2012) attribute student disengagement to a lack of meaningfulness and connectedness to school experiences among many young people. The main aim of this research study was to understand how pedagogies of care and reconciliation could provide a renewed meaning and purpose for secondary education. It is argued that this new knowledge and understanding could be used to alleviate the pre-eminent challenge of school abandonment; a pathway that puts many young people at risk of poverty, underachievement and societal exclusion.

While educationalists continue to explore alternative models of schooling based on a humanistic approach to education (Bingham & Sidorkin, 2004; Freire, 1998b; Gill & Thomson, 2012; Noddings, 2005), this thesis has revealed that pedagogies of care and reconciliation contributed to every student being acknowledged in his or her cultural identity and effectively included in their school. The three school cases reported on in Chapters 4, 5 and 6, illustrated increased school attendance of students with diverse learning abilities, increased participation of families of different ethnicities, and simultaneously, fewer interpersonal conflicts. However, the disposition of teachers who genuinely cared for and acknowledged the uniqueness of each student was central to ensuring real opportunities for inclusion, with positive results in both equitable participation and academic achievement. The distinct contribution of this thesis is to have identified a set of factors that enable the implementation of pedagogies of care and reconciliation with sustainability in secondary schools. In order to outline the contributions of this study, this final chapter explores the conclusions, implications, and recommendations for future research.

8.2 Conclusions

In her book entitled *A feminine approach to ethics and moral education*, Noddings raises the question "What would schools be like under an ethic of caring?" (1984, p. 175). My research offers one potential response to this question. It has done so by describing how an ethic of care is enacted in three different secondary schools, by identifying the factors that promote and sustain pedagogies

of care and reconciliation, and by interpreting the ways in which the enabling factors interact with each other.

Because of this study, I have arrived at a series of conclusions that I propose below. These conclusions are the result of reflecting on the overarching "messages" of the thesis based on the evidence from the case studies. These messages are of two types. The first type provides a "rationale" for the other conclusions, that is, a "why?" The first conclusion of this section corresponds to this type of message. The second type of message provide principles to guide practice ", that is, a "what must be done to achieve it" and covers the second to the seventh conclusion. In this way, I aspire to contribute to the question of Noddings with a message reiterating that an ethic of care is an achievable ideal to humanize secondary education, but also helps to understand what needs to be done to achieve it. My hope is that these reflections can illuminate the path of others who wish to continue this work.

8.2.1 Pedagogies of care and reconciliation are a promising and effective alternative to humanise secondary education.

This thesis demonstrates that pedagogies of care and reconciliation are an achievable approach for humanising secondary schools. Moreover, in this study, pedagogies of care and reconciliation positively contributed to students' school attendance and supported academic learning. Humanising secondary education acknowledges the wholeness of each person in the school and supports a holistic and caring relationship between students and teachers. A caring student-teacher relationship allows students and teachers to get to know one another beyond the academic aspects, to listen genuinely to one another, and to realise conjointly the ideal ways of learning for the uniqueness of each child. Via the caring relationship, students and teachers acknowledge each other's humanity, which enables the students to learn and grow holistically, both personally and academically.

My thesis reports on some of the personal and academic characteristics that pedagogies of care and reconciliation nurtured in young people. In every instance, teachers were able to nurture those learnings because they intentionally planned to build a caring relationship first. As Noddings (2005) declares, the teachers had clear priorities. One teacher's unequivocal message that, "The first and foremost of being a teacher is having a relationship with the student and finding out what their needs are", illustrates this unequivocally.

Through caring student-teacher relationships, teachers and students explored different learning opportunities which allowed them to grow personally and academically. These included giving

individuals who did not get along the opportunity to work together as a team and to resolve interpersonal conflicts by finding some common ground. Invariably, the caring student-teacher relationship provided a safe environment in which to learn. Additionally, teachers encouraged various opportunities for students to show consideration for others, to care for the planet, and to be conscious of belonging to a human collective. From kapa haka practice to sports competitions, students and teachers cultivated an increased awareness of collective wellbeing, together with individual wellbeing. Moreover, through the development of caring student-teacher relationships, the students reciprocated by learning to be attentive to the wellbeing of their teachers. Furthermore, prioritising the human aspects of education allowed for academic learning to happen. This thesis showcases actual examples of students improving their academic achievement in Maths, English, Te Reo Māori, and Outdoor Education. This was because students were more motivated to attend school, they were more capable of understanding their learning needs, and were also more adept at expressing such needs to their teachers.

8.2.2 Humanising secondary education requires acknowledging the *whole* human being in the school.

Secondary schools are becoming progressively aware of the notion of educating the whole student. The majority of schools, nonetheless, still do not warrant the same opportunity for teachers and staff to be considered as “whole”. However, one key conclusion of this study promotes the argument that secondary schools need to overcome the “dividedness” (Palmer, 1998, p. 167) that characterises the practical operation of schools and become true to the ideal of a “holistic self-actualization” for teachers (hooks, 1994). Moreover, if teachers are going to teach in a manner that empowers students (hooks, 1994), then they must also be actively committed to the type of self-care that promotes their holistic wellbeing as teachers. In addition, an holistic perspective on the wellbeing of school principals (Ruru et al., 2017) is necessary for them as leaders, so that they are actively able to lead pedagogies of care and reconciliation with sustainability.

Contemporary school culture appears to prioritise and focus on academic performance and standardised assessment of young people over their holistic education and wellbeing (Biesta, 2006; Noddings, 2005). Nevertheless, as the expectations of an education for peaceful coexistence have increased, the maintaining of a “compartmentalized” (hooks, 1994, p. 15) school organisation and pedagogy has become a significant barrier. For example, in Aotearoa New Zealand, Australia and the UK, one part of the school is responsible for academic teaching and student learning, and another

part of the school is responsible for student behaviour and wellbeing, the later aspect one known as “pastoral care” (Clark, 2008). However, given that the affective, the spiritual and the cognitive dimensions of a person are known to be fundamental to their ability to form peaceful interpersonal relationships, pedagogies of care and reconciliation are fundamental to providing an education that acknowledges the whole person in school: students, teachers, staff, and principals.

Sentipensante teacher (sentient-thinking teacher) is a term that evokes discussion about how teachers could be acknowledged as whole persons. It portrays the idea of teachers being able to connect their affective, spiritual, and cognitive aspects. *Sentipensante* teachers those who are role models for students; students enjoy learning with them and they are more empowered to share their academic needs and feelings with them. Furthermore, *sentipensante* teachers enact the pedagogies of care and reconciliation with authenticity. Such authenticity empowers them to try out new strategies in their pedagogy. In addition, they enact authority with greater balance and power-sharing, as opposed to adopting authoritarian or permissive approaches.

For teachers to have a genuine approach that is more holistic in nature and focuses on the whole student, they themselves must be recognized and cared for holistically. Because of this, when Noddings asks what a school would look like under an ethic of care, I suggest that it would be reflective of a school where teachers are recognized and valued as whole persons. A teacher who can feel compassion for the student with the same urgency as she feels passionately for deepening her academic expertise, is a teacher who recognizes her whole being and sees herself as a whole person. This self-recognition is the gateway to having a genuine holistic encounter with the student.

My study also revealed that school principals – in order to lead the implementation of pedagogies of care and reconciliation in the school - need to have an understanding of their whole person and wellbeing (Ruru et al., 2017). Furthermore, they must acknowledge their feelings and openly embrace their vulnerabilities (Brown, 2012) as a source of creativity and empathy. Leading “from a heart place” requires acknowledging the vulnerabilities that come with it, as genuine care and authenticity in leading the school towards change demands openness to “be hurt in return”. By doing that, principals are then able to understand how their own vulnerabilities are likely to resonate with those of the teachers with whom they work. This opens the door for them relate with the emotions and concerns of teachers and staff who are actively taking part in the change towards a school culture based on an ethic of care.

8.2.3 School leaders must legitimise the emotional and existential concerns/needs faced by educators in enacting the pedagogies of care and reconciliation.

My study revealed that the principals of schools must legitimise the emotional and existential concerns of teachers as a central feature in the process of implementing pedagogies of care and reconciliation. I used the term “legitimize” (Courtney & Noblit, 1994) to describe the school leadership that empowered *and* endorsed a caring and restorative approach to teaching. Furthermore, in accordance to Courtney & Noblit (1994) the term “legitimize” connotes that the school leadership must be able to “set the context for caring” (p. 83), thereby facilitating the right conditions for teachers to build and enact caring relationships with the students. However, this study showed that prioritizing caring relationships in the pedagogy entailed a different understanding of the traditional role of teachers in secondary school. Making this shift required the school principals to care for the teachers’ emotionality (Isenbarger & Zembylas, 2006) and existential concerns. The concerns of teachers reported on in this thesis emerged from various challenges to teachers’ traditional professional identity based on specific subject content and hierarchical relationships. Given the nature of such concerns as they related to identity, meaning, purpose in life and belonging, I discussed them as ‘existential concerns’ in this thesis.

In this study, the principals demonstrated the legitimacy of the teacher’s emotions and existential concerns by ensuring that the values of care and reconciliation were embedded in every aspect of the school organization. For example the school policies, appraisals, budget, and discipline protocols. The teachers described such a broad school-wide approach as one where they were able to perceive an environment of understanding, not judgment, feeling free to “be their own teacher”, feeling supported to try out new things, working in collaboration, and engaging in collective learning. In addition, they were able to use academic learning time to engage in conversations with students so as to get to know them, hear their personal stories and learn about important aspects of their cultural background. Furthermore, teachers felt empowered to use academic learning time to deal with conflicts by adopting a restorative approach, instead of referring behavioural challenges to different or designated staff in the school.

8.2.4 Encompassing wairua in the process of school cultural change

As previously argued, for teachers to teach the student holistically, they must be recognized and cared for as whole persons. Moreover, from the point of view of understanding school cultural

change towards pedagogies of care and reconciliation, recognizing the involvement of the whole teacher in the process of school cultural change is necessary.

Earlier work on school change by Fullan (1998) has already theorised the importance of differentiating between change that is “restructuring” and change that is “reculturing” (p. 226). Fullan argued that “reculturing” transforms the “habits, skills, and practices” of teachers and others in schools. My thesis demonstrated that implementing pedagogies of care and reconciliation entails the type of “reculturing” that Fullan described. Furthermore, Fullan argued that understanding school change in terms of culture required a different approach to how the participation of teachers in the process of change is theorised. He proposed that considering “the whole teacher” (p. 223) in the context of school change could lead to a more powerful analysis than previous theories that focused on organisational implementation of educational reforms. Fullan theorised “the whole teacher” in school change involving a “career and life cycle” (p. 223). However, the term “career and life cycle” does not convey the idea of acknowledging the participation of the whole teacher as it focuses only on the professional role of the teacher. Career and life cycle are often concerned with the general course or progression of a person’s working life or professional achievements. Generally, a career cycle entails developing skills such as language, communication, logical, mathematical, IT foundation skills and others that are thought of as the bedrock of a successful career. Therefore, in the context of promoting pedagogies of care and reconciliation as a humanistic approach to education, it is argued that those skills are seemingly incomplete and conventional.

My proposal is to draw from Indigenous knowledge by way of a more holistic Indigenous concept to deepen present understandings of the process of school change towards pedagogies of care and reconciliation. I suggest that the concept of *wairua* is useful to describe the ‘whole teacher’. As explained in Chapter 6, *wairua* is a Māori concept that connotes a recognition of the whole self, including the physical and the spiritual (Barlow, 1991).

I believe that integrating the concept of *wairua* within the elements of organisational structure and culture proposed in the current theories of school change (Fullan, 1998; Senge, 2000) allows for a more comprehensive understanding of sustainable cultural change towards care and reconciliation. Another model similar to Fullan’s (1998) one is Senge’s (2000) model of a “deep learning cycle”. According to Senge, school change occurs by the combination of organisational —tangible—, and cultural —subtle— changes. However, in this model, the person is implicit. It is argued that making visible and explicit the *wairua* element in the “deep learning cycle” could bring a different insight to understand the influence of all aspects of the teacher as a person in the process of cultural change.

8.2.5 Reciprocity in the caring student- teacher relationship is a central enabler of sustainable school change.

This thesis highlights the centrality of reciprocity in caring student- teacher relationships where educators cared for students and students cared for educators. Moreover, students cared for their teachers holistically “as a person” (Noddings, 2013, p. 181) by providing space for their teachers to be who they are and let their feelings shine through instead of controlling or managing their emotions in their teaching work (Isenbarger & Zembylas, 2006). In that way, some teachers from authoritarian backgrounds effectively adopted pedagogies of care and reconciliation, having been influenced and persuaded by the students’ responses to the more nurturing environment.

Reciprocal caring relationships between students and teachers provide a critical motivation for teachers to persevere in the journey of school change. Noddings (2013) discussed the idea that students may care for the teacher as a person, but she saw that the greatest effect of students on the relationship was that they perceive the care and respond to it. She argued that students’ “responsiveness” (p. 181) motivated teachers to continue to care. However, this thesis builds (from the concept of Noddings) a new understanding of the role of students as care-givers in the context of school change towards care and reconciliation.

8.2.6 Teachers must learn to build caring relationships *before* they learn how to restore relationships

This thesis demonstrated that educators prioritized building caring relationships with students, and by doing so, reported fewer conflicts with students and experienced genuine reconciliation. The difference between a genuine reconciliation that heals the pain and the harm, and a ‘tokenistic’ reconciliation, is that a caring relationship genuinely exists in the first place. Then, if harm or conflict occurs, reconciliation will be meaningful for both caring parties. Because it is critical for the caring relationship to precede the need for reconciliation, educators must learn how to build caring relationships *before* they learn how to restore relationships affected by conflict.

Margrain and Macfarlane (2011) argued for “two key collective responsibilities” when educationalist work from an ethic of care: “maintaining *productive* social interconnections” and, “repairing any harm or damage that has affected these connections, whether caused intentionally or inadvertently” (p. 9). These authors did not discuss if any of those two responsibilities essentially precedes the other, however in practice, schools are emphasising the restorative skills of the teachers, which includes the responsibility to heal the harm. For example, Cavanagh, Vigil and Garcia (2014)

described a particular research and professional development project aimed at “build[ing] the capacity of teachers and their students to build caring relationships *by using* restorative justice practices to respond to wrongdoing and conflict” (p.565 emphasis added). Nevertheless, I want to challenge the assumption that teachers and students build relationship capacities *by using* restorative practices. Instead, I argue that caring relationships are the foundation of restorative practices. Furthermore, relationship-building skills need particular attention of teachers. This conclusion should lead to revising the approach and content of current professional development programs in restorative practices for teachers, students and school principals.

8.2.7 School change towards pedagogies of care and reconciliation originates from problematizing the context

This thesis has revealed that the process of school change towards pedagogies of care and reconciliation originated with the principals and the teachers problematizing the school practices. Such critical awareness happened first at the individual level, with each person asking herself/himself ‘What are my personal values about life and education, and how can I interact on the bases of my beliefs and values?’ Then, based on personal introspection and collective dialogue a profound cultural change began to evolve. Because the origin of this critical analysis was the conscientization (internal) of teachers and principals rather than policies or laws (external) (Torres, 2000), this thesis proposes that the teachers’ and the principals’ personal motivation to persevere toward a vision of care was a critical factor of sustainability.

However, the process of school change toward the vision of care for every child is an “unfinished” journey of becoming (Freire, 1996b, 1998a) and not a ‘destination’. This means that schools undertaking change inspired by an ethics of care must continually re-examine the emerging demands of the context. Then, in the light of the principles of care and restoration, identify plausible responses to those demands and continue on the journey. In this way, schools are continually making sense of the environment, and doing so they are demonstrating a serious commitment to *sustainability*, as opposed to settling for *maintainability*, which according to Hargreaves and Goodson (2006), does not warrant profound and lasting change. Moreover, schools need to acknowledge that in spite of their commitment to care, there might be students who are feeling uncared for and isolated, or who believe that school leaders disregarded relationship conflicts. Therefore, they need to view emergent issues as opportunities - as inherent to learning and change - instead of thinking about them as instances of failure.

8.2.8 Addressing challenges as opportunities

This thesis has identified distinct and yet intertwined enabling factors that promote and sustain pedagogies of care and reconciliation. However, it has also raised questions concerning the challenges that other schools and educational systems are likely to encounter if they are willing to commence the journey. Specifically, this thesis has provided a deeper insight into two aspects that will likely represent challenges for other schools. Aspect one refers to promoting conversation among teachers about the personal and the professional aspects, the academic, and the emotional experiences. This might be a challenge for schools accustomed to ‘professional’ type of conversations. Aspect two refers to negotiating the meanings of the concept of ‘care’ and ‘humanising education’ with the local community of the school. In culturally diverse context, what are the conceptions and values of ‘care’ and ‘humanity’? How to define what ‘makes us more human’?

Making opportunities to learn from difficult conversations

The schools willing to commence the journey towards pedagogies of care and reconciliation are likely to encounter difficult conversations that the school leaders, teachers and students must be able to engage in and address in safe forums. However, those conversations can foster organisational learning (Senge, 2000). Moreover, dialogue in safe forums can contribute to the co-construction of values and meanings about care and reconciliation. Adopting a ‘common ground’ approach will more likely allow the school to implement the pedagogies of care and reconciliation with sustainability.

In the journey towards pedagogies of care and reconciliation, issues like the feelings of teachers about *how* to implement the care are likely to emerge. Typically, enacting care in the pedagogy puts teachers in situations where they may wonder about how to respond to challenging student behaviour. Freire described how teachers “live the tension between freedom and authority” (1996a, p. 149). Furthermore, he used the metaphor of a “pedagogical trap” (Freire, 1998b, p. 1) to discuss the realities of teachers who oscillate between those two states. How do teachers feel when facing such trap? Perhaps they feel defeated or anxious, or they feel unhappy about having little apparent control over their life or what happens in it. However, conversations in the school about the feelings of teachers enacting a pedagogy of care and reconciliation must take place in safe forums.

Issues that are relevant to enacting a pedagogy of care and reconciliation in the context of the school also provide an opportunity to engage with teachers, students and parents in conversations

that require safe forums. Specifically, issues about colonisation and other forms of cultural and political oppression in the school context require conversations to be had where all parties feel safe expressing their views. This thesis revealed that issues of forgiveness and reconciliation in the wider society – beyond the school gates - might have an effect on how the teachers teach students to care, forgive and reconcile (Zembylas & Michaelidou, 2011). Such forums provide a space for people to raise the subject publicly and safely, having the potential to transform tension, fear and hostility through an open discussion. Moreover, safe forums can provide a space to realise the things about pedagogies of care and reconciliation that teachers have in common and how they could deal with challenges productively.

Engaging deeply with questions about the meaning of care and humanising education

Schools that are willing to commence the journey towards pedagogies of care and reconciliation are likely to encounter various answers to questions about how to care for the whole student. Seemingly, the concept of ‘care’ is complex, transforms over time and it is “...grounded in every culture’s own experience of relationships” (Kendrick, 1994, p. 19). However, those culturally- located questions and answers about how to care for the whole student, might be symptomatic of a deeper question: What do we mean by a *whole human being*?” Moreover, dealing with deeper questions in ways that are inclusive of all can reveal valuable information for the school on how to ensure the engagement and support of parents for the school change journey.

My thesis illustrated how the schools extended questions about caring education towards questions about the meanings of educating the whole student in the community of parents. For example, in Chapter 5, one important question focused on how to educate young men to be both manly and caring. In a school context of well-established traditional masculine and Catholic values, the school interrogated what families used to think of as the education of a ‘good man’. Then, drawing from indigenous Māori concepts, the school proposed the model *Te Whare Tapa Whā* (Durie, 1994). According to this model, four holistic aspects of the person need to develop with balance: physical, emotional, social, spiritual. From using the basic aspects of this model with families, the school weaved the questions about care in education with questions about the meaning of a whole and balanced human being. The result was a holistic educational model, which was relevant to the context and dually supported by the families of the students.

8.3 Contributions to the field

This study offered the opportunity to see what pedagogies of care and reconciliation mean in practice. In addition, it provided new understandings of the factors that promote and sustain pedagogies of care and reconciliation, and described those factors as distinct, yet intertwined. Moreover, this thesis expanded current theories of school cultural change with concepts that help to identify the involvement of the whole teacher as a factor of sustainability. It also revealed the significance of legitimising existential concerns of teachers who implement the pedagogical change. This thesis further proposes that building caring student-teacher relationships is more important than learning how to implement restorative practices, and further contends that reciprocity is critical in developing these sorts of caring student-teacher relationships. The basis of this reciprocity is the mutual care of teacher and student; motivation that turns out to be an engine of change. On this basis, a sustainable process of school change toward care and reconciliation originates from internal rather than external forces. Ultimately, this thesis suggests plausible challenges that other schools might encounter if they want to promote pedagogies of care and reconciliation with sustainability. Based on the conclusions summarized above, I now consider the implications of this study.

8.4 Implications of the study

The findings of this study suggest that promoting pedagogies of care and reconciliation might contribute to addressing issues of equity and diversity in secondary education. However, the possibilities of an effective contribution will require changes to the current policies specific to the professional development of teachers and principals.

Educational policies that are aimed at ensuring that every child can access secondary education may actually disregard the fact that to attain real equity, access is necessary but not sufficient. Children in any school must be genuinely included so as to achieve as a whole person, and a learner, otherwise they could have lawful access, but in the day-by-day of school life, they may experience exclusion and discrimination. That was the case vividly illustrated in one of the school cases concerning Māori students. Before care and reconciliation evolved as the school philosophy, Māori students were enrolled as mandated by New Zealand regulations, nevertheless they experienced fewer chances of succeeding in national standardised tests compared to non-Māori/Pākehā students. This school was clearly reproducing an unjust social context. It was clear that this school reflected the challenges of secondary education of disengagement, estrangement and low academic success discussed in Chapter 1.

In many schools, students from ethnic and cultural minorities enrol in schools, and yet, they experience both overt and covert acts of exclusion. Those experiences of exclusion might result in educational underachievement at best, and early leaving or exclusion at worst. Ultimately, acts of discrimination that transpire inside schools and classrooms leading to disengagement from or abandoning of school, only serve to perpetuate inequality for these students. However, if teachers develop both the disposition and the skills to build caring relationships with students, they can also contribute to the success of policies that aim to increase access to secondary education with equity of opportunities. A pedagogy to learn to care requires the *habilidades sentipensantes* (sentient-thinking abilities) (Rendón, 2009) of teachers to build caring student-teacher relationships. Hence, the education and selection of secondary school teachers for enacting a pedagogy of care and reconciliation involve an unprecedented challenge for school education.

Pedagogues need to learn how to build caring relationships. Such learning is conceivable for any teacher provided they develop openness to “see and feel”. Just as John Ruskin, the British Victorian painter described the artists, as “seeing and feeling creatures” in the world (Newall, 2014), teachers in their relationship to the child need the abilities to “see and feel”.

8.5 Methodological strengths of the study

Bringing together the research principles of Kaupapa Māori (KM) and Participatory Action Research (PAR) to undertake a multiple case study was a methodological strength of this study. Together, KM and PAR allowed me to acknowledge the significance of culture and cultural differences as central aspects of the research (Bishop, 1998). Moreover, honouring those principles throughout the research allowed me to be sensitive to the school culture and the cultures of the local context of each school in ways that enriched my understandings of pedagogies of care and reconciliation. Improving my cultural awareness implied that I could be responsive to the needs and opinions of the participants in the research (Kemmis & McTaggart, 2011). Furthermore, it enabled me to discover the nuances of meaning and shifts in participants’ descriptions of their experiences in the school with the pedagogies of care and reconciliation.

The choice of multiple case study as the appropriate research approach to determine factors that promote and sustain pedagogies of care and reconciliation was also a strength of this study. This research approach allowed for a thorough investigation of how the ideas and values of care and reconciliation can “fit together” in the real life of the schools, and how teachers transitioned into enacting pedagogies of care and reconciliation.

Using four sources of data (interviews, focus groups, observation, and document analysis) from multiple cases in different sociocultural contexts was another strength of this study. The triangulation of sources allowed rich detail to emerge, which was required to explicate the multifaceted nature of school cultural and pedagogical change towards care and reconciliation.

The choice of different contexts was also a strength because this ensured a variety of opportunities to learn (Stake, 2005) about how secondary schools implemented pedagogies of care and reconciliation. Moreover, the choice of state schools and subsidized schools was an additional strength because this challenged the notion that a relationship-based pedagogy is mainly possible in alternative schools with particular curricula and autonomous organisation. However, the purposeful selection of state and subsidised secondary schools allowed for exploring how the pedagogies of care and reconciliation look in practice within state systems.

8.6 Frontiers and recommendations for future research

“My hope starts from my nature as a project” (Freire, 2000, p. 93).

A number of features concerning the design of this study need further consideration. I think of these features as the frontiers of my research project, albeit frontiers that signal opportunities for future studies. Specifically, three characteristics of the research design need consideration. First, the selected school cases included two schools affiliated to the Catholic faith. Second, members of the local community and local government were absent from within the group of school participants. Third, this study utilised qualitative methods of data collection and analysis that rely on the self-reporting of the participants’ perceptions and experiences. I will address each of them in turn.

The selected school cases included two schools affiliated to the Catholic faith. Such affiliation may suggest that the religious creed in these schools was a factor of promotion and sustainability, but it was not discussed as such in this thesis. It is known that values of the ethics of care can be similar to values that the Catholic faith declares, for example, compassion and service. Hence, a different selection of cases, with schools based on other types of creeds or spiritualities, or none, can challenge the argument proposed here about the effectiveness of the pedagogies of care and reconciliation to humanise secondary education. Moreover, a different selection of cases with a higher participation of non-faith-based schools, could suggest new ideas to expand present understandings of humanistic education.

Members of local community and local government were absent from within the group of school participants. Such absence may imply that enabling factors external to the schools require further examination. For example, the role of the Board of Trustees (BOT) in the promotion and sustainability of pedagogies of care in the New Zealand schools, and the role of the Arequipa Unidad de Gestion Educativa Local (UGEL) in Misti school. The participants in this research talked briefly about the BOT and the UGEL in the interviews. For example, in Te Kura the parents discussed the role of the BOT in ensuring the continuity of the vision of care after the principal's resignation. In Misti School, teachers talked about the role of the UGEL in supporting the work of integrating care and reconciliation in the school curriculum ensuring that the school remain aligned with the regulatory frameworks of the Peruvian state. While not in the scope of this study nevertheless, those utterances from the participants suggest the plausibility of further exploration.

This study utilised qualitative data and analysis and consequently trusted on the self-reporting of the participants' perceptions and experiences. Therefore, the findings may not be representative of the principals/teachers/parents/students collective as a whole. It is important, therefore, to acknowledge that quantitative methods of data collection, such as surveys, could be an alternative complementary method to study the factors that promote and sustain pedagogies of care and reconciliation. Other studies in the field, for example Van der Vyver, Van der Westhuizen and Meyer (2013) used surveys to research caring leadership in South African schools.

I propose to consider this thesis as a project full of hope that suggests new ways to continue expanding the territory of our understanding on how to achieve a humanistic education in high school for young people in the current era. Specifically, I suggest the need for deeper understanding of the implementation of pedagogies of care and reconciliation in state schools. More precisely, undertaking research that address the issues of teacher selection, rotation and professional development concerning the implementation of these pedagogies. In addition, issues concerning leadership succession in state schools might illuminate the opportunities and challenges to the sustainability of pedagogies of care and reconciliation. Furthermore, there is a need to look at school change towards pedagogies of care and reconciliation in connection with reforms attempted from local and national government. Finding out how the national and local educational policies interact with school change might reveal additional enablers or barriers to implement these pedagogies. Eventually, additional research using surveys and related methods of quantitative analysis might offer valuable information to expand our present understanding of the factors that promote and sustain pedagogies of care and reconciliation.

Epilogue

Imagine a young boy on his first day at school, feeling confused, almost feeling scared, he cannot find his classroom, and he has no friends. In the crowd of other young men, most of them older than him, he sees a tall person, a senior student, and pulling himself together, he goes to him and says, “Hey, this is my timetable, I don’t know where my classroom is, can you help me out?” He was courageous in showing his confusion and fear, defenceless and perhaps exposed to the mockery of older students, as is legendary in many secondary schools where the cruel and humiliating treatment of more senior students ritualizes the entry of the youngest. For the young man’s good fortune, in this school, it is acceptable to show who you are and let others see your feelings.

In today's world, the rulers of powerful nations are using fear as a strategy of oppression and division. The visibility that these rulers have daily in the media could be leading many people to imitate this type of dehumanising behaviour. However, as seen in this story, humanist educators in some schools are creating educational environments where young people learn to care, reconcile relationship conflicts and live together. This qualitative multiple case study researched three secondary schools, one in Arequipa, Perú and two in New Zealand, where educators were convinced that the ultimate purpose of education is to uplift our humanity. They aimed to manifest this humanist belief in their behaviour, by deeply listening to their students’ life stories and acknowledging their inherent dignity without further judgment. The behaviour of these teachers was a testimony to their beliefs. In the three schools, the students learned to care within educational environments characterised by a coherent relationship between what educators say and what they do. Moreover, students felt cared for by teachers, peers and school principals, so they willingly attended school and learned to express their learning needs in a safe atmosphere. In these schools, that kind of caring, compassionate way of learning assisted the academic aspects of the students’ school experience.

Appendix A: Individual interviews and focus group candidate questions

1. Candidate questions teacher's individual interview
 - 1.1. Personal beliefs and philosophy
 - 1.1.1. How does your personal philosophy about a pedagogy of care influence your practice?
 - 1.1.2. How important is it for there to be an alignment between your philosophy, and the school's philosophy?
 - 1.1.3. What would I see, and what would I hear when you are enacting your philosophy in practice? For example,
 - Demeanour;
 - Language;
 - Resolving conflicts;
 - Building trust.
 - 1.2. Pedagogy, and student-teacher relationships
 - 1.2.1. How important is the building and maintaining of caring relationships in this school?
 - 1.2.2. In your own words, how would you describe caring relationships – what does that entail?
 - 1.2.3. How do you go about actively building and maintaining caring relationships – what does that entail?
 - 1.2.4. What are some of the key challenges / barriers you face in building and maintaining caring relationships?
 - 1.3. Organizational
 - 1.3.1. How does the organizational structure of the school support you in this pedagogy of care process?
 - 1.3.2. If you could name three main things, that the school does to supporting you to promote and sustain a pedagogy of care, what would they be?
 - 1.3.3. How does the Principal explicitly play a role in enabling you to implement this caring philosophy?
 - 1.3.4. What are the main organisational factors that are challenges to the implementation of a pedagogy of care?
 - 1.4. Context-community
 - 1.4.1. How is a culture of care manifested, maintained and monitored in terms of the extended community?
 - 1.4.2. How well is this school actually doing? How 'caring' is this context? How do you know? Who tells you?
2. Candidate questions teachers' focus group
 - 2.1. How do teachers support students to solve their problems?
 - 2.2. How do teachers support one another in the school?
 - 2.3. How are you checking with each other?
 - 2.4. How do you blend individual philosophies into a shared school vision
 - 2.5. How do you achieve a common language?

3. Candidate questions students' focus group
 - 3.1. Personal
 - 3.1.1. What do you value most about your education?
 - 3.1.2. What do you like/dislike about the school?
 - 3.2. Relationships
 - 3.2.1. How do you describe caring relationships in the school?
 - 3.2.2. How do you experience caring teachers?
 - 3.2.3. How do you experience caring students?
 - 3.2.4. How do you experience lack-of-care?
4. Candidate questions parents' focus group
 - 4.1. How would you describe in your own words the philosophy of the school?
 - 4.2. In what ways the family values are related to the values of the school?
 - 4.3. How important this alignment is for you?
 - 4.4. Can you describe your involvement, contribution or participation (partnership) in the school?
 - 4.5. How do you describe caring relationships in this school?
 - 4.6. How would you describe a caring teacher?
 - 4.7. How do you describe the caring role of school principal?
 - 4.8. What are some of the key challenges you perceive in building and maintaining caring relationships in the school?
5. Candidate questions individual interview principal
 - 5.1. How does your personal philosophy about a pedagogy of care influence your leadership in this school?
 - 5.2. How is a caring environment promoted in the school?
 - 5.3. How do you describe the caring role of the principal?
 - 5.4. How do you describe your contribution to creating a supportive and empowering environment for teachers?

Appendix B: Observation tool

Observational tool

Classroom observation will happen twice in the course of one week in each school. A complete classroom observation will take 45 minutes.

Date	Group (A, B, C...)
Time	Number of students
School	Lesson Topic
Teachers' Name	

Elements	Evidence (What I see & hear)	Reflections
Modelling: Living the ethic of care <ul style="list-style-type: none"> Displaying behaviours that model a desire to engage and establish relationships with students 		<ul style="list-style-type: none"> What am I observing in the teacher? <ul style="list-style-type: none"> Facial expression Body language Demeanour Proximity How is the teacher modelling influencing interpersonal relationships (student-teacher; student-student)
Dialogue: Articulating the ethic of care <ul style="list-style-type: none"> Using language that facilitates responsiveness and care 		<ul style="list-style-type: none"> What is being discussed in classroom? How is the teaching using the knowledge about students to connect with them? What type of language is used (Te reo; strengths-based)? How are instructions and questions phrased? How is the teacher's 'tone' influencing interpersonal relationships?
Practice: Practicing the ethic of care <ul style="list-style-type: none"> Providing opportunities for students to grow competence in caring 		<ul style="list-style-type: none"> What opportunities are available to the students for participation in caring? How is this embedded in normal classroom 'tikanga' / interactions? What pedagogical strategies are used to provide practice opportunities (ie: cooperative / collaborative learning / ako) How are students encouraged to nurture and care for each other's learning and wellbeing?
Confirmation: Confirming the ethic of care <ul style="list-style-type: none"> Engaging in co-explorations that affirm lived values 		<ul style="list-style-type: none"> What does the teacher reveal to the students about his/her caring nature? How is interpersonal feedback given and received?
Proportionality: Sharing the ethic of care <ul style="list-style-type: none"> Maintaining and upholding the mutual benefits 		<ul style="list-style-type: none"> How are the rules of engagement specific to an ethic of care maintained? How is balance (reciprocity and power-sharing) upheld? How are challenges shared and caringly managed?

Appendix C: Information sheet for principals

Telephone: 02108184583

Email: maria.nietoangel@pg.canterbury.ac.nz



Thursday, May 28, 2015

Research Title: Factors that promote and sustain authentic pedagogies of care

Information Sheet for School Principals

Dear Principal,

My name is Maria Carolina Nieto, I am a Latin American researcher interested in the holistic wellbeing of adolescents and how secondary education can teach them to care and restore relationship conflict. I am currently working as a researcher affiliated to Te Rū Rangahau (Māori Research Laboratory) in the College of Education, University of Canterbury.

This project will investigate the factors that promote and sustain pedagogies of care in today's schools and classrooms. In this research a pedagogy of care includes restorative/reconciliation practices. It will aim to find the trends in teaching practices, teacher-student relationships and school culture that support or hinder a culture of care. Three secondary schools in Aotearoa New Zealand and one school in Perú (Latin America) have been invited to be part of this "whānau of interest". The Schools in Aotearoa New Zealand are state owned - one a single boy's school and two co-educational. The Peruvian school is private and coeducational. These schools have introduced concepts and practices of pedagogy of care over the last five to seven years.

The proposed research questions include:

- How do teacher's change to include pedagogies of care in their teaching?
- How do student-teacher relationships facilitate pedagogies of care?
- How do pedagogies of care impact on the school culture?

The research is qualitative in design, with each school being a case study.

It will involve me:

- Having unstructured individual interviews with principals, some participating teachers, and students.
- Having unstructured group interviews with all participating teachers, and whānau (parents/caregivers).
- Observing in the classroom

Each interview will be audio recorded and transcribed for later analysis. In all research tasks I will ensure consent, privacy and confidentiality for all participants.

During the project I will share preliminary findings with you in order to ensure that the information has been adequately interpreted. The research results will be written up in a PhD thesis. At the end of the study a summary of the research results will be shared with the school community (all school staff, students and whānau) during a hui (gathering) where school staff, students and whānau will be invited. Eventually, the results of the study may be submitted for publication to national or international journals or presented at educational conferences.

I would like to invite you to be interviewed as part of this research. If you consent, the interview will be at the school, at a time that will cause the least disruption to your work. It is expected to last no more than one hour. Your participation is completely voluntary and your participation, or non-participation, will not be revealed to anyone except the researcher.

All efforts will be made to ensure your confidentiality. You will not be identified by name or school. Although I will not discuss any aspects about your participation in the research, some teachers, staff or students may or may not know that you have been interviewed because of reasons beyond my control. Please be assured that in my written work I will use pseudonyms in order to ensure anonymity.

The interview will be audio-recorded but you may ask that the tape be stopped at any time. Only the researcher, the transcriber and the supervisory team will have access to the information contained in the interviews. All information will be stored and locked in a filing cabinet, in an office at Canterbury University for a period of ten years. This will then be destroyed. The transcriber of the audio taped interviews will be asked to sign an agreement requiring that the confidentiality of all information be preserved.

You may withdraw from the study at any time without negative consequences, and withdraw the information you have provided up until data analysis in July 2016.

If you agree to participate, please indicate this decision on the attached Consent Form.

If you have any questions or concerns about this please feel free to contact me: Maria Carolina Nieto, email: maria.nietoangel@pg.canterbury.ac.nz or phone: 02108184583. Also, you can contact my supervisors with any question about the research. You will find their contact information below.

Complaints may be addressed to The Chair, Educational Research Human Ethics Committee, University of Canterbury, Private Bag 4800, Christchurch, Email: human-ethics@canterbury.ac.nz

My research supervisors are:

Professor Letitia Hochstrasser Fickel
Room: Wheki 174
Phone: +64 3 345 8460
Internal Phone: 44460
letitia.fickel@canterbury.ac.nz

Dr. Angus Hikairo Macfarlane
Room: Wheki 470

Phone: +64 3 364 2987 ext: 6593
Internal Phone: 6593
Email: angus.macfarlane@canterbury.ac.nz

Dr. Sonja Macfarlane
Room 218, Level 2, Waimairi Building

Phone: +64 3 364 2987 ext 7628
Internal Phone: ext 7628
sonja.macfarlane@canterbury.ac.nz

Appendix D: Information sheet for teachers

Phone: 02108184583

Email: maria.nietoangel@pg.canterbury.ac.nz

Thursday, May 28, 2015



Research Title: Factors that promote and sustain authentic pedagogies of care

Information Sheet for focus group Teachers

Dear Teacher,

My name is Maria Carolina Nieto, I am a Latin American researcher interested in the holistic wellbeing of adolescents and how secondary education can teach them to care and restore relationship conflict. I am currently working as a researcher affiliated to Te Rū Rangahau (Māori Research Laboratory) in the College of Education, University of Canterbury.

This project will investigate the factors that promote and sustain pedagogies of care in today's schools and classrooms. In this research a pedagogy of care includes restorative/reconciliation practices. It will aim to find the trends in teaching practices, teacher-student relationships and school culture that support or hinder a culture of care. Three secondary schools in Aotearoa New Zealand and one school in Perú (Latin America) have been invited to be part of this "whānau of interest". The Schools in Aotearoa New Zealand are state owned - one a single boy's school and two co-educational. The Peruvian school is private and co-educational. These schools have introduced concepts and practices of pedagogy of care over the last five to seven years.

The proposed research questions include:

- How do teacher's change to include pedagogies of care in their teaching?
- How do student-teacher relationships facilitate pedagogies of care?
- How do pedagogies of care impact on the school culture?

The research is qualitative in design, with each school being a case study.

It will involve me:

- Having unstructured individual interviews with principals, full-participant teachers, and students.
- Having unstructured focus group interviews with all participating teachers, and whānau (parents/caregivers).
- Observing in the classroom

Each interview will be audio recorded and transcribed for later analysis. In all research tasks I will ensure consent, privacy and confidentiality for all participants.

During the project I will share preliminary findings with you in order to ensure that the information has been adequately interpreted. The research results will be written up in a PhD thesis. At the end of the study a summary of the research results will be shared with the school community (all school staff, students and whānau) during a hui (gathering) where school staff, students and whānau will be

invited. Eventually, the results of the study may be submitted for publication to national or international journals or presented at educational conferences.

Your school has identified you as a teacher involved in pedagogies of care and I would like to invite you to be interviewed as part of a teacher focus group. This would involve you being part of a small group of teachers to discuss your ideas about pedagogies of care.

If you consent, the focus group interview will be at school, in a time that will cause the least disruption to your work and students. It is anticipated that the focus group should take no more than an hour. Your participation is completely voluntary and your participation, or non-participation, will not be revealed to anyone except the researcher, nor will it affect your employment in any way.

All efforts will be made to ensure your confidentiality. You will not be identified by name or school. Although I will not discuss any aspects about your participation in the research, other teachers, staff or students may or may not know that you have been involved, because of reasons beyond my control. Please be assured that in my written work I will use pseudonyms in order to ensure anonymity.

The focus group will be audio-recorded but you may ask that the tape be stopped at any time. I will ask focus group participants to treat the shared discussion in confidence. Only the researchers, the transcriber and the supervisory team, will have access to the information contained in the interviews. All information will be stored and locked in a filing cabinet, in an office at Canterbury University for a period of ten years. All information will then be destroyed. The transcriber of the audio taped focus group will be asked to sign an agreement requiring that the confidentiality of all information be preserved.

You may withdraw from the study at any time with no negative consequences, and withdraw the information you have provided up until the date of data analysis in July 2016.

If you agree to participate, please indicate this decision on the attached Consent Form

If you have any questions or concerns about this research please feel free to contact me: Maria Carolina Nieto, email: maria.nietoangel@pg.canterbury.ac.nz or phone: 02108184583. Also, you can contact my supervisors with any question about the research. You will find their contact information below.

Complaints may be addressed to The Chair, Educational Research Human Ethics Committee, University of Canterbury, Private Bag 4800, Christchurch, Email: human-ethics@canterbury.ac.nz

My research supervisors are:

Professor Letitia Hochstrasser Fickel
Room: Wheki 174
Phone: +64 3 345 8460
Internal Phone: 44460
letitia.fickel@canterbury.ac.nz

Dr. Angus Hikairo Macfarlane
Room: Wheki 470

Phone: +64 3 364 2987 ext: 6593
Internal Phone: 6593
Email: angus.macfarlane@canterbury.ac.nz

Dr. Sonja Macfarlane
Room 218, Level 2, Waimairi Building
Phone: +64 3 364 2987 ext 7628
Internal Phone: ext 7628
sonja.macfarlane@canterbury.ac.nz

Appendix E: Information sheet for students

Phone: 02108184583

Email: maria.nietoangel@pg.canterbury.ac.nz

Thursday, May 28, 2015



Research Title: Factors that promote and sustain authentic pedagogies of care

Information Sheet for High School Students

Dear Student,

My name is Maria Carolina Nieto. I'm a Colombian researcher based in the University of Canterbury. I will be the main researcher of the project called "Factors that promote authentic pedagogies of care". This project will happen between 2015 and 2017. Your school has joined the project with two other schools in Aotearoa New Zealand and one school in Perú (Latin America). The study will find out how high school students can learn to care for themselves, care for others and restore relationship conflicts. These skills are necessary for helping students to take part at school, learn and have good friendships.

I am the main research person. I will be interviewing students on their own and completing other interviews with various people in your school. All interviews will be audio taped because I need to listen to the discussions later and analyse the information talked about.

I want to ask you to take part in an interview. The aim of the interview is to share ideas about relationships with peers, relationships with teachers, and your experiences about caring, at school. The interview will be for about one hour, at a time that suits you. It will also happen in the school, in a room that you will know.

Please know that:

- Your involvement is voluntary.
- Your involvement (or you may decide not to take part and that is acceptable) will not be told to anyone and it will not affect your marks in any way.
- I will be confidential about your involvement. However, please be aware that teachers, staff, or other students may or may not know that you have taken part. In my written work I will use pseudonyms to make sure that you and the school cannot be identified.
- The interview will be audio-recorded but you may ask that the tape be stopped at any time.
- You may withdraw from the study at any time and there will be no negative consequences.
- You may withdraw the information you have given, up until July, 2016.
- Only myself, my supervisors and the person who will listen to the taped interviews and write down what has been said, will have access to the interview information.
- All research information will be stored in a locked filing cabinet in an office at Canterbury University for a period of ten years. It will then be destroyed.

- The person who will write down the taped interviews will be asked to sign an agreement requiring that the confidentiality of all information be preserved.

During the course of the research I will share some of the findings with you. You can let me know if my thinking about the information you have given me is okay.

The research results will be written up in a PhD thesis. At the end of the study a summary of the research results will be shared with everyone involved. You will be invited to a hui at this time.

After the study is finished, I may write the results for publication in a book or journal. I may also present the results at an educational conference.

If you agree to participate, please fill out the attached 'Consent Form'.

If you have any questions about this research or would like to discuss any concerns prior to providing consent please feel free to contact me: Maria Carolina Nieto, email: maria.nietoangel@pg.canterbury.ac.nz or phone: 02108184583. Also, you can contact my supervisors with any question about the research. You will find their contact information below.

Complaints may be addressed to The Chair, Educational Research Human Ethics Committee, University of Canterbury, Private Bag 4800, Christchurch, Email: human-ethics@canterbury.ac.nz

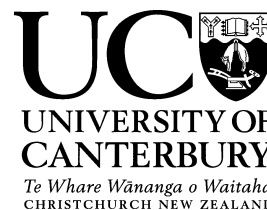
My research supervisors are:

Professor Letitia Hochstrasser Fickel
Room: Wheki 174
Phone: +64 3 345 8460
Internal Phone: 44460
letitia.fickel@canterbury.ac.nz

Dr. Angus Hikairo Macfarlane
Room: Wheki 470
Phone: +64 3 364 2987 ext: 6593
Internal Phone: 6593
Email: angus.macfarlane@canterbury.ac.nz

Dr. Sonja Macfarlane
Room 218, Level 2, Waimairi Building
Phone: +64 3 364 2987 ext 7628
Internal Phone: ext 7628
sonja.macfarlane@canterbury.ac.nz

Appendix F: Information sheet for whānau



Telephone: 02108184583

Email: maria.nietoangel@pg.canterbury.ac.nz

Thursday, May 28, 2015

Research Title: Factors that promote and sustain authentic pedagogies of care

Information sheet for Whānau: Parents/Caregivers

Dear Whānau,

My name is Maria Carolina Nieto. I'm a Colombian researcher based in the University of Canterbury. I will be the main researcher of the project called "Factors that promote authentic pedagogies of care". This project will happen between 2015 and 2017. Your child school has joined the project with two other schools in Aotearoa New Zealand and one school in Perú (Latin America). The study will find out how high school students can learn to care for themselves, care for others and restore relationship conflicts. These skills are necessary for helping students to take part at school, learn and have good friendships.

I am the main research person. I will be interviewing the school principal and teachers, and observing in classrooms. I will also be interviewing students on their own and interviewing parents/caregivers in groups. For all the interviews I will have some questions to start discussions, and I will be taping them with an audio recorder. This is because I need to listen to the discussions later and analyse the information talked about.

I want to ask you to take part in the parent/caregiver group discussions. Each group will have three parents/caregivers. The aim is for parents/caregivers to share ideas about their sons/daughters learning about caring, at school. The group discussion will be for about one hour – at a time that suited you all. It will also happen in the school, in a room that you will know.

Please know that:

- Your involvement is voluntary.
- Your involvement, (or you may decide to not take part and that is acceptable) will not be told to anyone and it will not affect your child's school marks in any way.
- I will be confidential about your involvement. However please be aware that teachers, staff, students or other parents may or may not know that you have taken part. In my written work I will use pseudonyms to make sure that you and the school cannot be identified.
- The group discussion will be audio-recorded but you may ask that the tape be stopped at any time. I will ask all the parents/caregivers to be confidential about the information talked about in the group discussion.
- You may withdraw from the study at any time and there will be no negative consequences.

- You may withdraw the information you have given, up until July, 2016.
- Only myself, my supervisors and a person who will listen to the taped interviews and write down what has been said, will have access to the interview information.
- All research information will be stored in a locked filing cabinet in an office at Canterbury University for a period of ten years. It will then be destroyed.
- The person who will write down the taped interviews will be asked to sign an agreement requiring that the confidentiality of all information be preserved.

During the research project I will share some of the findings with you. You can let me know if my thinking about the information you have given me is okay.

The research results will be written up in a PhD thesis. At the end of the study a summary of the research results will be shared with everyone involved. You will be invited to a hui at this time.

After the study is finished I may write about the results for publication in a book or journal. I may also present the results at an educational Conference.

If you agree to take part in this research project please fill out the attached 'Consent Form'.

If you have any questions or concerns about this research please contact me: Maria Carolina Nieto, email: maria.nietoangel@pg.canterbury.ac.nz or phone: 02108184583. Also, you can contact my supervisors with any question about the research. You will find their contact information below.

Any major concerns or complaints may be addressed to The Chair, Educational Research Human Ethics Committee, University of Canterbury, Private Bag 4800, Christchurch, email: human-ethics@canterbury.ac.nz

My research supervisors are:

Professor Letitia Hochstrasser Fickel
Room: Wheki 174
Phone: +64 3 345 8460
Internal Phone: 44460
letitia.fickel@canterbury.ac.nz

Dr. Angus Hikairo Macfarlane
Room: Wheki 470
Phone: +64 3 364 2987 ext: 6593
Internal Phone: 6593
Email: angus.macfarlane@canterbury.ac.nz

Dr. Sonja Macfarlane
Room 218, Level 2, Waimairi Building
Phone: +64 3 364 2987 ext 7628
Internal Phone: ext 7628
sonja.macfarlane@canterbury.ac.nz

Appendix G: Consent form principal

Research Title:

Factors that promote and sustain authentic pedagogies of care



CONSENT FORM: Principal (for interview)

- I have been given, and have understood, an explanation of this research project.
- I have been offered the opportunity to ask questions and have them answered to my satisfaction.
- I understand that my participation in this study is completely voluntary, and will not affect my employment.
- I understand that the researcher will not make my identity public with respect to the information provided.
- I understand that in any type of written work (PhD thesis, journal articles or conference papers) the researcher will use pseudonyms to make sure that neither I nor the school can be identified.
- I understand that I may withdraw my information up until the date of data analysis in July, 2016, without negative consequences.
- I understand that only the researcher, transcriber and academic supervisors will have access to the information contained in the interview.
- I understand that all research information, data and consent forms will be stored separately in a locked filing cabinet, in the researcher's office at the University of Canterbury, for a period of ten years. All research information, data and consent forms will then be destroyed.

I would like to be involved in this project Yes ☐ No ☐ Please Tick

I would like to receive a summary of research results Yes ☐ No ☐ Please
Tick

Send to the following email: _____

Name:

Signature:

Date: _____

Please return this consent form to me by:

If you have any questions about this research or would like to discuss any concerns prior to providing consent please feel free to contact please feel free to contact me: Maria Carolina Nieto, email: maria.nietoangel@pg.canterbury.ac.nz or phone: 02108184583.

Appendix H: Consent form teacher

Research Title:

Factors that promote and sustain authentic pedagogies of care



CONSENT FORM: Full-Participant Teacher

(Full-Participant: Interview, Focus Group and Classroom observation)

- I have been given, and have understood, an explanation of this research project by the researcher.
- I have been offered the opportunity to ask questions and have them answered to my satisfaction.
- I understand that my participation in this study is completely voluntary, and will not affect my employment.
- I understand that information talked about in group conversations will be treated as confidential.
- I understand that the researcher will not make my identity public with respect to the information provided.
- I understand that in any type of written work (PhD thesis, journal articles or conference papers) the researcher will use pseudonyms to make sure that neither I nor the school can be identified.
- I understand that I may withdraw my information up until the date of data analysis in July 2016, without negative consequences.
- I understand that only the researcher, and academic supervisors will have access to the information contained in the journal, interview, focus group interview, classroom observation and consent forms.
- I understand that the audiotape transcriber will only have access to the information in the interview and focus group interview.
- I understand that all information, data and consent forms will be stored separately in a locked filing cabinet, in the researcher's office at Canterbury University for a period of ten years. All research information, data and consent forms will then be destroyed.

I would like to be involved in this project. ☐ Yes ☐ No Please tick

I would like to receive a summary of research results Yes ☐ No ☐ Please Tick

Send to the following email: _____

Name: _____

Signature: _____

Date: _____

Please return this consent form to the School Administration Office by:

If you have any questions about this research or would like to discuss any concerns prior to providing consent please feel free to contact me: Maria Carolina Nieto, email: maria.nietoangel@pg.canterbury.ac.nz or phone: 02108184583.

Supervisory Team: Dr. Letitia Fickel, Dr. Sonja Macfarlane, Dr. Angus Macfarlane.

Appendix I: Consent form students

Research Title:

Factors that promote and sustain authentic pedagogies of care

CONSENT FORM: Students (Interview)



Please read carefully and sign if you want to take part

- I have been given information about this research project.
- I have understood an explanation of this research project by Maria Nieto.
- I have been offered the opportunity to ask questions.
- I understand that taking part in this research is voluntary.
- I understand that taking part (or not) will not affect my relationship with the school.
- I understand that I may withdraw my information from the research project at any time up until July, 2016.
- I understand that only the researcher and academic supervisors will have access to the information contained in the interview and consent forms.
- I understand that the audiotape transcriber will only have access to the interview information.
- I understand that all research information and consent forms will be stored in a locked cabinet in the researcher's office at Canterbury University for a period of ten years, they will then be destroyed.
- I understand that the researcher will not make my identity public with respect to the information provided.
- I understand that in any type of written work (PhD. thesis, journal articles or conference papers) the researcher will use pseudonyms to make sure that neither I nor the school can be identified.

I would like to be involved in this project. ☐ Yes ☐ No **Please tick**

Your _____ parent/caregiver _____ name:

Your _____ parent _____ /caregiver _____ signature:

Your _____ name:

Your signature: _____

Date: _____

I would like to receive a summary of research results Yes ☐ No ☐ Please
Tick

Send to the following email: _____

Please return this consent form to the School Administration Office for collection by:

If you have any questions about this research or would like to discuss any concerns prior to providing consent please feel free to contact me: Maria Carolina Nieto, email: maria.nietoangel@pg.canterbury.ac.nz or phone: 02108184583.

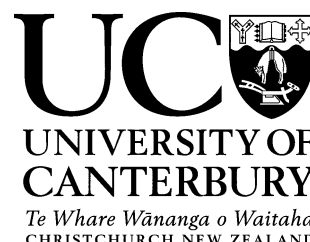
Supervisory team: Dr. Letitia Fickel, Dr. Sonja Macfarlane, Dr. Angus Macfarlane.

Appendix J: Consent form whānau

Research Title:

Factors that promote and sustain authentic pedagogies of care

CONSENT FORM: Whānau: Parents/Caregivers (Group Interview)



Please read carefully and sign if you want to take part

- I have been given information about this research project.
- I have understood an explanation of this research project by Maria Nieto.
- I have been offered the opportunity to ask questions.
- I understand that taking part in this research is voluntary.
- I understand that taking part (or not) will not affect my relationship or my child's relationship with the school.
- I understand that information talked about in group conversations will be treated as confidential.
- I understand that the researcher will not make my identity public with respect to the information provided.
- I understand that in any type of written work (PhD. thesis, journal articles or conference papers) the researcher will use pseudonyms to make sure that neither I nor the school can be identified.
- I understand that I may withdraw my information from the research project at any time up until July, 2016.
- I understand that only the researcher, the person writing out the taped interviews, and the supervisors will see the interview information.
- I understand that all research information and consent forms will be stored in a locked cabinet in the researcher's office at Canterbury University for ten years. It will then be destroyed.

I would like to be involved in this project. ☐ **Yes** ☐ **No** **Please tick.**

Your

Name:

Your

Child's

name:

Your

Signature:

Your Contact Number:

Date: _____

I would like to receive a summary of research results
Tick

Yes ☐

No ☐ Please

Send to the following email: _____

Please return this consent form to the School Administration Office by:

If you have any questions or concerns about this research please contact me: Maria Carolina Nieto,
email: maria.nietoangel@pg.canterbury.ac.nz or phone: 02108184583.

Supervisory Team: Dr. Letitia Fickel, Dr. Sonja Macfarlane, Dr. Angus Macfarlane.

REFERENCES

- A'oga a Tama. (2014). Editorial. *Canterbury Tales*, 4-6.
- Addison, B. V. (2012). Academic care, classroom pedagogy and the house group teacher: 'making hope practical' in uncertain times. *Pastoral care in education*, 30(4), 303-315. <https://doi.org/10.1080/02643944.2012.688064>
- Agllias, K. (2013). Family estrangement. In *Encyclopedia of Social Work*. Retrieved from <http://socialwork.oxfordre.com/view/10.1093/acrefore/9780199975839.001.0001/acrefore-9780199975839-e-919>
- Agudelo Bedoya, M., & Estrada Arango, P. (2012). Constructivismo y construccionismo social: Algunos puntos comunes y algunas divergencias de estas corrientes teóricas. *Prospectiva*, 17, 353-378.
- Ames, P., & Rojas, V. (2011). *Cambios y oportunidades: La transición de la escuela primaria a la secundaria en el Perú*. Perú: Grupo de Análisis para el Desarrollo y Niños del Milenio. Retrieved from <http://repositorio.minedu.gob.pe/bitstream/handle/123456789/772/432.%20Cambios%20y%20oportunidades%20la%20transici%C3%B3n%20de%20la%20escuela%20primaria%20a%20la%20secundaria%20en%20el%20Per%C3%BA.pdf?sequence=1>
- Anderson, G., & Montero-Sieburth, M. (1988). *Educational qualitative research in Latin America: The struggle for a new paradigm*. London: Garland
- Angrosino, M., & Rosenberg, J. (2011). Observations on observation, continuities and challenges. In K. Denzin & D. Lincoln (Eds.), *The SAGE handbook of qualitative research* (pp. 467-478). Thousand Oaks, CA: SAGE
- Antrop-Gonzales, R., & De Jesus, A. (2006). Toward a theory of critical care in urban small school reform: examining structures and pedagogies of caring in two Latino community-based schools. *International Journal of Qualitative Studies in Education*, 19(4), 409-433. <https://doi.org/10.1080/09518390600773148>
- Aquino, J. (2017). En el distrito más antiguo de Arequipa, la desnutrición es del 40%. *Correo*. Retrieved from <https://diariocorreo.pe/edicion/arequipa/en-el-distrito-mas-antiguo-de-arequipa-la-desnutricion-es-del-40-fotos-725923/>
- Avalos, B. (2010). Educational change in Chile: Reform or Improvements? (1990-2007). In A. Hargreaves, A. Lieberman, M. Fullan, & D. Hopkins (Eds.), *Second International Handbook of Educational Change* (Vol. I, pp. 383-397): Springer
- Banks, J. (2010). The lives and values of researchers. In W. Luttrell (Ed.), *Qualitative educational research: Readings in reflexive methodology and transformative practice* (pp. 45-55). New York, NY: Routledge
- Barlett, L., & Vavrus, F. (2018). What's wrong with case studies? Pitfalls and promises. Retrieved 26/07/2018, from <http://www.tcrecord.org/Content.asp?ContentID=22234>
- Barlow, C. (1991). *Tikanga Whakaaro: Key concepts in Māori culture*. Auckland, New Zealand: Oxford University Press.
- Berryman, M., & Macfarlane, S. (2011). Hui Whakatika: Indigenous context for repairing and rebuilding relationships. In V. Margrain & A. H. Macfarlane (Eds.), *Responsive pedagogy: Engaging restoratively with challenging behaviour*. (pp. 128-146). Wellington, New Zealand: NZCER
- Biesta, G. (2006). *Beyond learning: democratic education for a human future*. Boulder, CO.: Paradigm.
- Bingham, C., & Sidorkin, A. (2004). *No Education Without Relation*. New York: Peter Lang

- Bishop, R. (1998). Freeing ourselves from neo-colonial domination in research: A Māori approach to creating knowledge. *International Journal of Qualitative Studies in Education*, 11(2), 199-219. <https://doi.org/10.1080/095183998236674>
- Bishop, R., Berryman, M., Cavanagh, T., & Teddy, L. (2007). Te Kōtahitanga phase 3 whānaungatanga: Establishing a culturally responsive pedagogy of relations in mainstream secondary school classrooms. Retrieved from [http://tekotahitanga.tki.org.nz/content/download/277/1290/file/Te_Kotahitanga+\(Phase+3\).pdf](http://tekotahitanga.tki.org.nz/content/download/277/1290/file/Te_Kotahitanga+(Phase+3).pdf)
- Bishop, R., & Glynn, T. (1999). *Culture counts: Changing power relations in education*. Palmerston North, N.Z: Dunmore.
- Boff, L. (2010a). *La Ética del Cuidado para sensibilización a jóvenes*. Cuenca, Ecuador: AVINA.
- Boff, L. (2010b). La paz fundada en el paradigma del cuidado. Retrieved from <http://www.servicioskoinonia.org/boff/articulo.php?num=385>
- Boff, L. (2014). Renovar el contrato natural con la tierra. Retrieved from <http://www.servicioskoinonia.org/boff/articulo.php?num=645>
- Bogdan, R., & Biklen, S. (2010). Foundations of qualitative research for education. In W. Luttrell (Ed.), *Qualitative educational research: Readings in reflexive methodology and transformative practice*. New York, NY: Routledge
- Botcharova, O. (2007). Justice or Forgiveness? In search of a solution. *Cardoza Journal of Conflict Resolution*, 8, 623-649.
- Boyd, S., & Williams, J. (2017). *Promoting and supporting mental wellbeing in schools*. Wellington, New Zealand: Ministry of Education.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(3), 77-101.
- Bravslasky, C. (2001). *La educación secundaria. Cambio o inmutabilidad? Analisis de debate y procesos Europeos y Latinoamericanos contemporáneos* Argentina: Ediciones Santillana S.A.
- Brown, B. (2012). *Daring Greatly: how the courage to be vulnerable transforms the way we live, love, parent and lead*. N.Y.: Penguin Group.
- Buckley, S., & Maxwell, G. (2007). *Respectful Schools: Restorative practices in education a summary report*. Wellington, New Zealand: Retrieved from <http://www.occ.org.nz/assets/Uploads/Reports/Education/Respectful-schools.pdf>
- Cameron, L., & Thorsborne, M. (2001). Restorative justice and school discipline: Mutually exclusive? *Restorative justice and civil society*, 180-194.
- Cataño, G. (2008). Orlando Fals Borda, sociólogo del compromiso. *Revista de Economía Institucional*, 10 (19), 79-98.
- Cavanagh, T. (2003). Schooling for peace: Caring for our children in school. *Experiments in education*, 31(8), 139-143.
- Cavanagh, T. (2009). Creating a new discourse of peace in schools: Restorative justice in education. *Journal for Peace and Justice Studies*, 18(1/2), 62-85. Retrieved from http://www.pdcnet.org/pdc/bvdb.nsf/purchase?openform&fp=peacejustice&id=peacejustice_2009_0018_0001_0062_0085
- Cavanagh, T., Macfarlane, A. H., Glynn, T., & Macfarlane, S. (2012). Creating peaceful and effective schools through a culture of care. *Discourse, studies in the cultural politics of education*, 1(13). <https://doi.org/10.1080/01596306.2012.681902>

- Cavanagh, T., Vigil, P., & Garcia, E. (2014). A story legitimating the voices of latino/hispanic students and their parents: Creating a restorative justice response to wrongdoing and conflict in schools. *Equity & Excellence in Education*, 47(4), 565-579. <https://doi.org/10.1080/10665684.2014.958966>
- Chouinard, R., Roy, N., Archambault, I., & Smith, J. (2017). Relationships with teachers and achievement motivation in the context of the transition to secondary school. *Interdisciplinary Education and Psychology*, 2(1), 1-15.
- Christenson, S. (2009). The relevance of engagement for students at risk of educational failure. In J. Morton (Ed.), *Engaging young people in learning: Why does it matter and what can we do?* (pp. 36-85). Wellington, New Zealand.: NZCER
- Clark, K. (2008). *The pastoral academic divide: impacts and implications for pastoral care*. Unpublished M.Ed. thesis, Murdoch University, Perth, Western Australia.
- Cohen, L., Manion, L., & Morrison, K. (2011). *Research methods in education* (7th ed.). New York, NY: Routledge.
- Comins, I. (2008). *La ética del cuidado y la construcción de la paz*. Barcelona, España: Universidad Jaume I; CEIPAZ.
- COMPAS/AGRUCO. (2001, 19-25 Febrero 2001). *Cosmovisión indígena y biodiversidad en America Latina*. Paper presented at the Seminario taller: Cosmovision indígena y biodiversidad en América Latina., Cochabamba, Bolivia.
- Consedine, B., & Consedine, J. (2012). *Healing our history: the challenge of the Treaty of Waitangi* (3rd ed.). Auckland, N.Z: Penguin.
- Courtney, M., & Noblit, G. (1994). The Principal as Caregiver. In A. Prillaman, D. Eaker, & D. Kendrick (Eds.), *The Tapestry of Caring*. Norwood, NJ: Ablex Publishing Corporation
- Cram, F. (1997). Developing partnerships in research: Māori research and Pākehā researchers. *SITES*, 35, 44-63.
- Creswell, J., & Poth, C. (2018). *Qualitative inquiry and research design: Choosing among five approaches*. London: SAGE.
- Crotty, M. (1998). *The foundations of social research: Meaning and perspective in the research process*. Thousand Oaks, Calif; London: SAGE.
- Crowell, S. (2017). Existentialism. In E. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy*. Retrieved from <https://plato.stanford.edu/archives/win2017/entries/existentialism/>
- Darr, C. (2009). The Me and My School survey. In J. Morton (Ed.), *Engaging young people in learning: Why does it matter and what can we do?* (pp. 85-100). Wellington, New Zealand: NZCER Press
- Datnow, A., Hubbard, L., & Mehan, H. (2002). *Extending educational reform: From one school to many*. London, UK: Routledge.
- Davis, N., Fletcher, J., Groundwater-Smith, S., & Macfarlane, A. H. (2009). The puzzles of practice: Initiating a collaborative action and research culture within and beyond New Zealand. Retrieved from http://ir.canterbury.ac.nz/bitstream/10092/3475/2/12620956_Davis.pdf.txt
- Denzin, K. (2011). The politics of evidence. In K. Denzin & Y. Lincoln (Eds.), *The SAGE handbook of qualitative research* (4 ed., pp. 645-658). Thousand Oaks: SAGE Publications, Inc.
- Denzin, K., & Lincoln, Y. (2005). Introduction: The discipline and practice of qualitative research. In K. Denzin & Y. Lincoln (Eds.), *The SAGE Handbook of Qualitative Research* (pp. 1-32). Thousand Oaks, CA: SAGE Publications

- Denzin, K., & Lincoln, Y. (2011). Introduction: The discipline and practice of qualitative research. In K. Denzin & Y. Lincoln (Eds.), *The SAGE handbook of qualitative research* (4 ed., pp. 1-32): Thousand Oaks: Sage
- Díaz, J., Gómez, C., Martínez, P., Molano, L., & Sabogal, A. (2016). *Una propuesta de pedagogía del cuidado y la reconciliación*. Bogotá, Colombia: Fundación para la Reconciliación
- Dooner, A. M. (2014). *Caring teacher-student relationships and the influence of teachers' identities: A grounded theory approach* (Doctoral dissertation, University of Manitoba). Retrieved from https://mspace.lib.umanitoba.ca/bitstream/handle/1993/23827/dooner_annemarie.pdf?sequence=1
- Dudgeon, P., Darlaston-Jones, D., Nikora, L., Waitoki, W., Pe-Pua, R., Tran, L. N., & Rouhani, L. (n.d.). *Indigenous peoples and change*. Unpublished manuscript. Retrieved from <https://waikato.researchgateway.ac.nz/bitstream/handle/10289/10830/Chapter%20%20Indigenous%20People.pdf?sequence=15&isAllowed=y>
- Durán López, M. (2010). Sumak Kawsay o Buen Vivir, desde la cosmovisión andina hacia la ética de la sustentabilidad. *Pensamiento Actual*, 10(14-15), 51-61.
- Durie, M. (1994). *Whaiora: Māori health development*. Auckland, New Zealand: Oxford University Press.
- Education Review Office. (2014). *Towards equitable outcomes in secondary schools: Good practice*. Wellington, New Zealand: Author.
- Elmore, R. F. (1995). Getting to scale with good educational practice. *Harvard Educational Review*, 66, 1 - 26.
- Equipo pedagógico Fundación para la Reconciliación. (2014). *Avance de la evaluación de resultados del pilotaje internacional de la pedagogía del cuidado y de la reconciliación*. Bogotá, Colombia: Fundación para la Reconciliación.
- Esteve, G. (2009). Más allá del desarrollo: la buena vida. *América Latina en Movimiento*, 23(2), 1-5.
- Fals Borda, O. (1999). Orígenes universales y retos actuales de la IAP (Investigación Acción Participativa). *Análisis Político*, 38(septiembre /diciembre), 71-88.
- Fals Borda, O. (2001). Participatory (Action) Research in social theory: Origins and challenges. In P. R. H. Bradbury (Ed.), *Handbook of action research: Participative inquiry & practice* (pp. 27-37). London: SAGE
- Fals Borda, O. (2009). *Una sociología sentipensante para América Latina*. Bogotá, Colombia Siglo del Hombre Editores y CLACSO.
- Fickel, L., Henderson, C., & Price, G. (2017). Language, culture and identity at the nexus of professional learning. *Educational Researcher*, 59(4), 391-407. <https://doi.org/http://dx.doi.org/10.1080/00131881.2017.1373029>
- Fickel, L., Nieto Angel, M., Macfarlane, S., & Macfarlane, A. H. (2017). Humanizing secondary school context: Learning from Aotearoa New Zealand and Perú. *Knowledge Cultures*, 5(6), 45-61. <https://doi.org/10.22381/KC5620174>
- Finn, J., & Kasza, K. (2009). Disengagement from school. In J. Morton (Ed.), *Engaging young people in learning: Why does it matter and what we can do?* (pp. 4-36). Wellington, New Zealand: NZCER
- Fontana, A., & Frey, J. (2005). The interview: From neutral stance to political involvement. In K. Denzin & I. Lincoln (Eds.), *The SAGE handbook of qualitative research* (3 ed., pp. 695-727). Thousand Oaks: SAGE
- Freire, P. (1970). *Pedagogy of the oppressed*. Harmondsworth, UK: Penguin.

- Freire, P. (1996a). *Letters to Cristina: reflections on my life and work*. N.Y.: Routledge.
- Freire, P. (1996b). *Pedagogy of the oppressed*. London, England: Penguin Education.
- Freire, P. (1998a). *Pedagogy of freedom: ethics, democracy, and civic courage*. Lanham, MD: Rowman & Littlefield Publishers.
- Freire, P. (1998b). *Teachers as cultural workers: letters to those who dare teach*. Boulder, CO: Westview Press.
- Freire, P. (2000). *Pedagogy of the heart*. New York: Continuum.
- Freire, P., & Freire, A. M. (1994). *Pedagogy of hope: Reliving pedagogy of the oppressed*. New York: Continuum.
- Frigerio, G. (2012). *Lo que se pone en juego en las relaciones pedagógicas*. Retrieved from <https://vimeo.com/50711875>
- Fullan, M. (1998). The meaning of educational change: A quarter of a century of learning. In A. Hargreaves, A. Lieberman, M. Fullan, & D. Hopkins (Eds.), *International handbook of educational change* (pp. 214-228). Dordrecht, The Netherlands: Kluwer Academic Publishers
- Fundación para la Reconciliación. (2012). *Apuntes sobre cuidado y reconciliación*. Bogotá, Colombia: Author.
- Galeano, E. (1991). *The book of embraces*. New York: W.W. Norton.
- Galeano, E. (2003). *Las venas abiertas de América Latina*. Madrid: Siglo XXI de España Editores.
- Gill, S., & Thomson, G. (2012). *Rethinking secondary education: A human-centred approach*. Harlow, England: Pearson Education Limited.
- Gilligan, C. (1982). *In a different voice: Psychological theory and women's development*. Cambridge, MA: Harvard University Press.
- Gilligan, C. (2003). *in a different voice*. Cambridge, MA: Harvard University Press.
- Given, L., & Saumure, K. (2008). Trustworthiness. In L. M. Given (Ed.), *The SAGE Encyclopedia of Qualitative Research Methods* (pp. 895-896). Thousand Oaks, CA: SAGE Publications Ltd.
- Gluckman, P. (2011). Synthesis report. In P. Gluckman (Ed.), *Improving the transition: reducing social and psychological morbidity during adolescence* (pp. 1-18). Auckland, New Zealand: Office of the Prime Minister's Science Advisory Committee
- Glynn, T., Cavanagh, T., Macfarlane, A. H., & Macfarlane, S. (2011). Listening to Culture. In V. Margrain & A. H. Macfarlane (Eds.), *Responsive pedagogy, engaging restoratively with challenging behaviour*. Wellington, New Zealand: NZCER Press
- Gordon, L. (2011). *Preliminary evaluation of restorative practices in New Zealand Schools in 2011*. Retrieved from Network Research website: http://pukekoresearch.com/pages/9/An_evaluation_of_restorative_practices_in_New_Zeal.pdf
- Guba, E., & Lincoln, Y. (2005). Paradigmatic controversies, contradictions and emerging confluences. In K. Denzin & Y. Lincoln (Eds.), *The SAGE handbook of qualitative research* (3 ed., pp. 191-216). Thousand Oaks, C.A.: SAGE
- Guilherme, A., & Souza de Freitas, A. (2018). Discussing education by means of metaphors. *Educational Philosophy and Theory*, 50(10), 947-956.
- Gutiérrez, J. (2016). Participatory action research (PAR) and the Colombian peasant reserve zones: The legacy of Orlando Fals Borda. *Policy & practice: a development education review*(22), 59-76.

- Hargreaves, A. (1998). The emotions of teaching and education change. In A. Hargreaves, A. Lieberman, M. Fullan, & D. Hopkins (Eds.), *The handbook of educational change* (pp. 558-570). Dordrecht, The Netherlands: Kluwer Academic Publishers
- Hargreaves, A., & Goodson, I. (2006). Educational change over time? The sustainability and non-sustainability of three decades of secondary school change and continuity. *Educational Administration Quarterly*, 42(1), 3 - 41.
- Hargreaves, A., Stone-Johnson, K., & Kew, K. (2017). Education reform and school change. Retrieved from <https://doi.org/10.1093/obo/9780199756810-0014>
- Harris, T., & Henderson, L. (2014, July). *Inclusion: Cultural capital of diversity or deficit of disability? Language for change. A Journey towards Inclusion*. presented at the Inclusive Education Conference "BRAGA 2014: Embracing Inclusive Approaches for Children and Youth with Special Education Needs.", Braga, Portugal.
- Heifetz, R. A. (1994). *Leadership without easy answers*. Cambridge, Mass: Belknap Press of Harvard University Press.
- High Hopes Campaign. (2012). *From policy to standard practice, restorative justice in Chicago public schools*. Chicago, Ill: Author.
- hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom*. New York, NY: Routledge.
- Isenbarger, L., & Zembylas, M. (2006). The emotional labour of caring in teaching. *Teaching and teacher education*, 22(1), 120-134. <https://doi.org/10.1016/j.tate.2005.07.002>
- Kelly, V., & Thorsborne, M. (Eds.). (2014). *The psychology of emotion in restorative practice: How affect script psychology explains how and why restorative practice works*. Retrieved from <https://ebookcentral.proquest.com>
- Kemmis, S., & McTaggart, R. (2011). Participatory action research, communicative action and the public sphere. In K. Denzin & Y. Lincoln (Eds.), *The SAGE handbook of qualitative research* (3 ed., pp. 559-603). Thousand Oaks, CA: SAGE
- Kendrick, D. (1994). From caretaking to caregiving: Divergent perspectives upon teachers of the handicapped. In A. Prillaman, D. Eaker, & D. Kendrick (Eds.), *The tapestry of caring: Education as nurturance* (pp. 15-32). Norwood, N.J: Ablex
- Kowii, A. (2015). El Sumak Kawsay. Retrieved from <http://www.lamacchinasognante.com/il-sumak-kawsay/>
- Ladson-Billings, G. (1995). Toward a Theory of Culturally Relevant Pedagogy. *American Educational Research Journal*, 32(3), 465-491.
- Lahelma, E., Lappalainen, S., Palmu, T., & Pehkonen, L. (2014). Vocational teachers' gendered reflections on education, teaching and care. *Gender and Education*, 26(3), 293-305. <https://doi.org/10.1080/09540253.2014.901734>
- Lasky, S. (2005). A sociocultural approach to understanding teacher identity, agency and professional vulnerability in a context of secondary school reform. *Teaching and teacher education*, 21(8), 899-916. <https://doi.org/http://dx.doi.org/10.1016/j.tate.2005.06.003>
- Leff, E. (2014). *La apuesta por la vida. Imaginación sociológica e imaginarios sociales en los territorios ambientales del sur*. México: Siglo XXI Editores.
- Lerner, S. (2010). La búsqueda de la memoria histórica en América Latina: reconciliación y democracia. *Hendu Revista Latinoamericana de Derechos Humanos*, 1(1), 7-19.

- Lester, L., & Cross, D. (2015). The relationship between school climate and mental and emotional wellbeing over the transition from primary to secondary school. *Psychology of Well-Being Theory, Research and Practice*, 5(9), 1-15. <https://doi.org/https://doi.org/10.1186/s13612-015-0037-8>
- Levinson, B. (2012). Reduciendo las brechas entre cultura juvenil y cultura escolar docente en América Latina: El desafío institucional para crear una secundaria con sentido. In F. Tenti (Ed.), *La escolarización de los adolescentes: Desafíos culturales, pedagógicos y de política educativa* (pp. 79-113). Buenos Aires, Argentina: IIPE UNESCO
- Luttrell, W. (2010). *Qualitative educational research: readings in reflexive methodology and transformative practice*. New York, NY: Routledge.
- Macedo, B., & Katzkowicz, A. (2002). Repensando la educación secundaria. In UNESCO/OREALC (Ed.), *Educación secundaria, Un camino para el desarrollo humano* (pp. 15-37). Santiago de Chile: UNESCO/OREALC
- Macfarlane, A. H. (2004). *Kia hiwa ra: listen to culture : Māori students' plea to educators*. Wellington, N.Z: New Zealand Council for Educational Research.
- Macfarlane, A. H. (2007). *Discipline, democracy and diversity: Working with students with behaviour difficulties*. Wellington, New Zealand: New Zealand Council for Educational Research.
- Macfarlane, A. H. (2015). Restlessness, resoluteness and reason: Looking back at 50 years of Māori education. *New Zealand Journal of Educational Studies*, 50, 177-193. <https://doi.org/10.1007/s40841-015-0023-y>
- Macfarlane, A. H., & Margrain, V. (2011). He tapuwae mo muri: Footsteps towards responsive engagement with challenging behaviour. In V. Margrain & A. Macfarlane (Eds.), *Responsive pedagogy: Engaging restoratively with challenging behaviour* (pp. 236-254). Wellington, New Zealand: NZCER Press
- Macfarlane, A. H., Webber, M., Cookson-Cox, C., & McRae, H. (2014). *Ka Awatea: An iwi case study of Māori students' success*. (Unpublished manuscript). Te Rū Rangahau Māori Research Laboratory College of Education University of Canterbury, Christchurch, New Zealand.
- Macfarlane, S. (2012). *In pursuit of culturally responsive evidence based special education pathways in Aotearoa New Zealand: Whaia ki te ara tika* (Doctoral dissertation, University of Canterbury).
- MacNeice, L. (1930). Wolves. Retrieved from <https://www.poemhunter.com/poem/wolves/>
- Margrain, V., & Macfarlane, A. H. (2011). *Responsive pedagogy: Engaging restoratively with challenging behaviour*. Wellington, New Zealand: NZCER Press.
- Martinez-Echazabal, L. (1998). Mestizaje and the Discourse of National/Cultural Identity in Latin America, 1845-1959. *Latin American Perspectives*, 25(3), 21-42.
- Maxwell, J. A. (2005). *Qualitative research design: An interactive approach*. Thousand Oaks, CA: SAGE.
- McPhail, J. C. (1995). Phenomenology as philosophy and method: Applications to ways of doing special education. *Remedial and Especial Education*, 16 (3), 159-165. <https://doi.org/https://doi.org/10.1177/074193259501600305>
- Meier, D. (1998). Authenticity and educational change. In A. Hargreaves, A. Lieberman, M. Fullan, & D. Hopkins (Eds.), *International handbook of educational change* (pp. 596-615). Dordrecht, The Netherlands: Kluwer Academic Publishers
- Melina, R. (2010, April 8). How do flowers know when to bloom? Retrieved from <https://www.livescience.com/32529-how-do-flowers-know-when-to-bloom.html>

- Merriam, S. B. (1988). *Case study research in education: a qualitative approach*. San Francisco: Jossey-Bass.
- Ministerio de Educación. (2016a). *Currículo Nacional de la Educación Básica*. Perú: Retrieved from <http://www.minedu.gob.pe/curriculo/pdf/curriculo-nacional-2017.pdf>
- Ministerio de Educación. (2016b). *EDUDATOS 24: Deserción escolar: evolución, causas y relación con la tasa de conclusión de educación básica*. Retrieved from <http://escale.minedu.gob.pe/edu-datos-ue>
- Ministerio de Educación. (2016c). *Programa curricular de educación secundaria*. Retrieved from <http://www.minedu.gob.pe/curriculo/pdf/programa-curricular-educacion-secundaria.pdf>
- Ministerio de Educación. (2016d). Tendencias: Tasa de conclusión, secundaria, grupo de edades 17-19 (% del total). Retrieved from <http://escale.minedu.gob.pe/tendencias>
- Ministry of Education. (2007). *The New Zealand Curriculum*. Wellington, New Zealand: Retrieved from <http://nzcurriculum.tki.org.nz/The-New-Zealand-Curriculum>
- Ministry of Education. (2008). New Zealand Schools: Nga Kura o Aotearoa (2007) Retrieved from <http://www.educationcounts.govt.nz/publications/series/2523/31929/4>
- Ministry of Education. (2010). *Te Piko o te Māhuri: The key attributes of successful Kura Kaupapa Māori* Wellington, NZ: Retrieved from https://www.educationcounts.govt.nz/_data/assets/pdf_file/0005/81158/954-KWA-English-21092010.pdf
- Ministry of Education. (2016). *Attendance in New Zealand Schools 2016*. Retrieved from https://www.educationcounts.govt.nz/_data/assets/pdf_file/0003/181812/2016-Attendance-in-New-Zealand-Schools.pdf
- Ministry of Education. (2017a). Education in New Zealand. Retrieved from <https://www.education.govt.nz/ministry-of-education/our-role-and-our-people/education-in-nz/>
- Ministry of Education. (2017b). *Retention of students in senior secondary schools*. Retrieved from <http://www.educationcounts.govt.nz/statistics/indicators/main/student-engagement-participation/1955>
- Ministry of Education. (2018). Teu Le Va: Relationships across research and policy in Pasifika education. Retrieved from <https://www.educationcounts.govt.nz/publications/pasifika/teu-le-va-relationships-across-research-and-policy-in-pasifika-education/appendices>
- Monchinski, T. (2010). *Education in hope: Critical pedagogies and the ethic of care*. New York, NY: Peter Lang.
- Moustakas, C. E. (1966). *The authentic teacher: sensitivity and awareness in the classroom*. Cambridge, Mass. : H. A. Doyle Publishing Company.
- Mr Ted. (2015). A most special journey led by four and supported by the many. *Te Wharekura Kiwiana Newsletter*, 12, 22-23.
- Mrs. Charlotte. (2014). Principal's report prize -giving 2014. *Canterbury Tales 2014*, 10-11.
- Mrs. Charlotte. (2015). Principal's report. *Canterbury Tales 2015*, 10-11.
- Munné, F. (1999, 1999/01/01). Constructionism, constructivism and complexity: The weakness of critical knowledge in the constructional psychology. *Revista de Psicología Social*, 14(2-3), 131-144. <https://doi.org/10.1174/021347499760259903>

- Narváez, L. (2009). *Cultura política de perdón y reconciliación*. Bogotá, Colombia: Fundación para la Reconciliación
- Narváez, L., & Díaz, J. (2009a). Enunciados generales del perdón y reconciliación. In L. Narváez (Ed.), *Cultura política de perdón y reconciliación* (pp. 179-228). Bogota: Fundación para la Reconciliación
- Narváez, L., & Díaz, J. (2009b). Las Escuelas de Perdón y Reconciliación (ESPERE): Una autobiografía intelectual. In L. Narváez (Ed.), *Cultura política de perdón y reconciliación* (pp. 229-290). Bogotá, Colombia: Fundación para la Reconciliación
- Navarrete, J. (2015). La investigación social en América Latina: posibilidades metodológicas. *Revista Latinoamericana de Metodología de las Ciencias Sociales*, 5(1), 1-4.
- New Zealand Ministry for Culture & Heritage. (2014). The battle of Ōrākau. Retrieved from <https://nzhistory.govt.nz/war/war-in-waikato/battle-of-orakau>
- New Zealand Ministry for Culture & Heritage. (2017). New Zealand's 19th-century wars. Retrieved from <https://nzhistory.govt.nz/war/new-zealands-19th-century-wars/introduction>
- Newall, C. (2014). *John Ruskin: artist and observer*. Ottawa, Canada: National Gallery of Canada.
- Nicol, C., Novakowski, J., Ghaleb, F., & Beairsto, S. (2010). Interweaving pedagogies of care and inquiry: tensions, dilemmas and possibilities. *Studying teacher education*, 6(3), 235-244. <https://doi.org/10.1080/17425964.2010.518494>
- Nieto Angel, M. (2011). *Hacia una agenda estratégica para la Educación Media en Colombia*. Unpublished notes from Colombian Ministry of Education workshop.
- Nieto Angel, M. (2012). *Hacia una agenda estratégica para la Educación Media en Colombia, Síntesis de estudios*. Unpublished report, Ministerio de Educación Nacional, Bogotá, Colombia.
- Nieto Angel, M. (2015, April). *Learning to care, caring to learn*. Presentation delivered at EDEM 685 Cultural responsive pedagogies, University of Canterbury, Christchurch New Zealand.
- Nieto Angel, M. (2016, May). *Learning to care, caring to learn*. Presentation delivered at EDEM 685 Cultural responsive pedagogies, University of Canterbury, Christchurch New Zealand.
- Nieto Angel, M., Cavanagh, T., L., F., Macfarlane, S., Macfarlane, A. H., & Duckworth, F. (2015). Una perspectiva humanista para la educación del futuro: revelaciones internacionales *International Multilingual Journal of Contemporary Research*, 3(1), 42-51.
- Nieto, S. (1998). Cultural difference and educational change in a sociopolitical context. In A. Hargreaves (Ed.), *International Handbook of Educational Change* (pp. 418-439). The Neatherlands: Kluwer Academic Publishers
- Niranjananda, S. (2001). Harmonizing head, heart, and hands. *Yoga Magazine*, (March). Retrieved from <http://www.yogamag.net/archives/2001/bmar01/harmony.shtml>
- Noddings, N. (1984). *Caring, a feminine approach to ethics & moral education*. Berkeley, CA: University of California Press.
- Noddings, N. (1992). *The challenge to care in schools: An alternative approach to education*. New York, NY: Teachers College Press.
- Noddings, N. (2005). *The challenge to care in schools*. New York, NY: Teachers College Press.
- Noddings, N. (2013). *Caring: a relational approach to ethics and moral education*. Berkeley, CA: University of California Press.
- Noguera, P. (2008). *The Trouble With Black Boys: ...And Other Reflections on Race, Equity, and the Future of Public Education* San Francisco, CA: Jossey-Bass.

- O'Malley, V. (2018). Learning (and not learning) about the New Zealand Wars. Retrieved from <https://thespinoff.co.nz/atea/11-06-2018/learning-and-not-learning-about-the-new-zealand-wars/>
- OECD. (2014). *Education at a Glance 2014: OECD Indicators*.: OECD Publishing.
- OECD. (2016). *Society at a glance 2016: OECD social indicators*. Paris: OECD Publishing.
- OREALC/UNESCO Santiago. (2014). *América Latina y el Caribe, Revisión Regional 2015 de la Educación para Todos*. Retrieved from <http://unesdoc.unesco.org/images/0023/002327/232701s.pdf>
- Ortiz, M., & Borjas, B. (2008). La Investigación Acción Participativa: Aporte de Fals Borda a la educación popular. *Espacio Abierto*, 17(Octubre-Diciembre), 615-627. Retrieved from <http://www.redalyc.org/articulo.oa?id=12217404>
- Palmer, P. J. (1998). *The courage to teach: Exploring the inner landscape of a teacher's life*. San Francisco, CA: Jossey-Bass.
- Paltridge, B., Paltridge, B., Starfield, S., & Starfield, S. (2007). *Thesis and Dissertation Writing in a Second Language : A Handbook for Supervisors*. London, United Kingdom: Taylor & Francis Group.
- Patton, M. (2015). *Qualitative research & evaluation methods: Integrating theory and practice : The definitive text of qualitative inquiry frameworks and options* (4 ed.). Thousand Oaks, California: SAGE
- Pearce, W. B. (2009). Communication and social construction: Claiming our birthright. In W. Leeds-Hurwitz & G. Galanes (Eds.), *Socially Constructing Communication* (pp. 33-56). Cresskill, N. J: Hampton Press
- Phillips, J. (1996). The hard man: Rugby and the formation of male identity in New Zealand. In T. Chandler & J. Nauright (Eds.), *Making men: rugby and masculine identity* (pp. 70-91). London: Frank Cass & Co
- Piñera, V. (2002). A las estrellas. In J. L. Arcos (Ed.), *Los poetas de "Orígenes"* (1. ed.). México: Fondo de Cultura Económica, (Original work publication date unknown)
- Price, R. (2016). Ministry of Education refuses to include New Zealand Land Wars in curriculum. Retrieved from <https://www.stuff.co.nz/national/politics/78386446/ministry-of-education-refuses-to-include-new-zealand-land-wars-in-curriculum>
- Prochnow, J., Macfarlane, A. H., & Glynn, T. (2011). Responding to challenging behaviour: Heart, head and hand. In V. Margrain & A. H. Macfarlane (Eds.), *Responsive pedagogy: Engaging restoratively with challenging behaviour* (pp. 219-235): NZCER Press.
- Quiroz, E. (2005). La identidad cultural arequipeña como camino de la identidad nacional Peruana. *Persona y cultura*, 4(4), 57-75.
- Quiroz, E. (2011). *Obra histórica de Arequipa*. Arequipa, Perú: Gobierno Regional de Arequipa.
- Rangahau. (2018). Principles of Kaupapa Māori. Retrieved from <http://www.rangahau.co.nz/rangahau/27/>
- Rendón, L. (2009). *Sentipensante (sensing, thinking) pedagogy: Educating for wholeness, social justice, and liberation*. Sterling, Va: Stylus Publishing.
- Rico, M. N., & Trucco, D. (2014). *Adolescentes: Derecho a la educación y al bienestar futuro*. Santiago de Chile, Chile: CEPAL.
- Ricobassilon. (2008, August 17). *Orlando Fals Borda- Sentipensante [Video file]*. Retrieved from <https://www.youtube.com/watch?v=LbJWqetRuMo>

- Ritchie, J. (2010). *Notions of wellbeing and interdependence embedded within ecologically sustainable early childhood pedagogies in Aotearoa*. Paper presented at the Annual Meeting of the American Educational Research Association, Denver, CO. Retrieved from <http://unitec.researchbank.ac.nz/handle/10652/1487>.
- Ritchie, J. (2013). Indigenous onto-epistemologies and pedagogies of care and affect in Aotearoa. *Global Studies of Childhood*, 3(4), 395-406.
- Roberts, M. (2010). Toward a theory of culturally relevant critical teacher care: African American teacher's definitions and perceptions of care for African American students. *Journal of Moral Education*, 39(4), 449-467. <https://doi.org/10.1080/03057241003754922>
- Roberts, P. (2010). *Paulo Freire in the 21st century, education, dialogue and transformation*. London: Paradigm.
- Rubin, H. J., & Rubin, I. (2005). *Qualitative interviewing: The art of hearing data*. Thousand Oaks, C.A.: SAGE.
- Ruru, S., Roche, M., & Waitoki, W. (2017). Māori women's perspectives of Māori women's perspectives of leadership and wellbeing. *Journal of Indigenous Wellbeing*, 2(1).
- Rutherford, B. (2015, March 2015). New Strategies curb bad behaviour. *Western News*, p. 1.
- Schultz, W., Ainley, J., Fraillon, J., Kerr, D., & Losito, B. (2010). *ICCS 2009 International report: Civic knowledge, attitudes and engagement among lower secondary school students in 38 countries*. Amsterdam, The Netherlands: International Association for the Evaluation of Educational Achievement.
- Senge, P. M. (1990). *The fifth discipline: The art and practice of the learning organization*. New York: Doubleday.
- Senge, P. M. (1994). *The fifth discipline: The art and practice of the learning organization*. New York, NY: Doubleday.
- Senge, P. M. (2000). *Schools that learn: a fifth discipline fieldbook for educators, parents, and everyone who cares about education*. New York, NY: Doubleday.
- Sergiovanni, T. (1994). *Building community in schools* (Vol. 1st). San Francisco: Jossey-Bass.
- Sergiovanni, T. (1998). Organization, market and community as strategies for change: What works best for deep changes in schools. In A. Hargreaves, A. Lieberman, M. Fullan, & D. Hopkins (Eds.), *International Handbook of Educational Change* (pp. 571-595). The Netherlands: Kluwer Academic Publishers
- Sidorkin, A. (2000). Toward a pedagogy of relation. *Faculty publications*, 17, 1-7. Retrieved from <http://digitalcommons.ric.edu/facultypublications/17>
- Sidorkin, A. (2002). *Learning relations: impure education, deschooled schools, and dialogue with evil*. New York: P. Lang.
- Sin luchas no hay victorias. (2015, August 23). *Diario El Pueblo*, pp. 4-5.
- Smith, G. H. (1992). Research issues related to Māori education. In *The issue of research and Māori* (Vol. 9, pp. 1-9). Auckland, NZ: University of Auckland, Research Unit for Māori Education.
- Smith, L. T. (2012). *Decolonizing methodologies: Research and indigenous peoples*. New York, NY: Zed Books.
- Stake, R. (2005). Qualitative case studies. In K. Denzin & Y. Lincoln (Eds.), *The SAGE handbook of qualitative research* (3rd ed., pp. 443-466). Thousand Oaks, CA: SAGE
- Stake, R. (2006). *Multiple case study analysis*. New York, NY: The Guilford Press.

- State Services Commision. (2006). The journey of the Treaty. In *The Treaty of Waitangi, information programme* (pp. 1-12). Wellington, New Zealand
- Te Puni Kōkiri | Ministry of Māori Development. (2018). Rā Maumahara - the Journey to a National Commemoration. Retrieved 25/06/2018, from <https://www.tpk.govt.nz/en/whakamahia/te-putake-o-te-riri-wars-and-conflicts-in-new-zeal/ra-maumahara-the-journey-to-a-national-commemorati>
- Te Wharekura Kiwiana. (2016). *[Draft of speech to the New Zealand Parliament]*. Copy in possession of Maria Carolina Nieto Angel.
- Tedesco, J., & Lopez, N. (2013). Diez años después. Comentarios tras una lectura del artículo “Algunos dilemas de la educación secundaria en América Latina” *Revista Iberoamericana sobre calidad, eficacia y cambio en educacion*, 11(2), 24.
- Tenti, F. E. (2012). *La Escolarización de los adolescentes: Desafíos culturales, pedagógicos y de política educativa*. Buenos Aires, Argentina: UNESCO, IIPE.
- Thompson, L. (1995). Teaching about ethnic minority families using a pedagogy of care. *Family Relations*, 44(2), 129-135.
- Toro, B., & Boff, L. (2009). Saber Cuidar: El nuevo paradigma ético de la nueva civilización. Elementos conceptuales para una conversación. Retrieved from <https://americalatinaquequeremos.files.wordpress.com/2014/02/toro-boff-saber-cuidardoc-base.pdf>
- Torres, R. M. (2000). Reformas educativas, docentes y organizaciones docentes en América Latina y el Caribe. In A. Cespedes & R. M. Torres (Eds.), *Los docentes protagonistas del cambio educativo*. Bogotá: CAB/Editorial Magisterio Nacional.
- Tortosa, J. (2009). Sumak kawsay, suma qamaña, buen vivir. Retrieved from https://www.fuhem.es/media/cdv/file/biblioteca/Analisis/Buen_vivir/Sumak_Kawsay_J.M_Tortosa.pdf
- UN Educational Scientific and Cultural Organisation (UNESCO). (1945). Constitution of the United Nations Educational, Scientific and Cultural Organization (UNESCO). Retrieved from <http://www.refworld.org/docid/3ddb73094.html>
- UNESCO. (2007). *Operational definition of basic education, thematic framework*. Retrieved from <http://www.unesco.org/education/framework.pdf>
- UNICEF, & FUNPROEIB Andes. (2009). *Atlas sociolingüístico de pueblos indígenas de América Latina*. Cochabamba, Bolivia: Author.
- Valenzuela, A. (1999). *Subtractive schooling: U.S.-Mexican youth and the politics of caring*. Albany, NY: State University of New York Press.
- Van der Vyver, C. P., Van der Westhuizen, P. C., & Meyer, L. W. (2013). Caring school leadership: A South African study. *Educational Management Administration & Leadership*, 42(1), 61-74. <https://doi.org/10.1177/1741143213499257>
- Van Ness, D. W. (2013). Restorative justice as world view. Retrieved from <http://www.educ.cam.ac.uk/research/projects/restorativeapproaches/seminartwo/DanielWVanNess.pdf>
- Velasco Sánchez, N. (2007). Equilibrar o castigar: La búsqueda de la armonía comunitaria al rededor del fogón. *Revista Educacion y Pedagogia*, xix(49), 83-39.
- Vezzali, F. (2016). Adolescentes y jóvenes por fuera de la escuela: demandas para una enseñanza secundaria garante de derechos en América Latina y el Caribe. Retrieved 10/04/2017, from

<http://www.redetis.iipe.unesco.org/publicaciones/adolescentes-y-jovenes-fuera-de-la-escuela/#.WOqhdk27q71>

- Warin, J., & Gannerud, E. (2014). Gender, teaching and care: a comparative global conversation. *Gender and Education*, 26(3), 193-199.
- Watson, J. (1985). *Nursing: the philosophy and science of caring*. Boulder: Colorado Associated University Press.
- Webber, M. (2015). Diversity and the secondary years: Ngā Pūmanawa e Waru: Identifying the characteristics of successful intelligence from a Māori perspective. In A. Macfarlane, S. Macfarlane, & M. Webber (Eds.), *Socio cultural realities exploring new horizons* (pp. 135-155). Christchurch, New Zealand: Canterbury University Press
- World Bank. (2005). *Expanding opportunities and building competencies for young people: A new agenda for secondary education*. Washington, DC: The International Bank for Reconstruction and Development/The World Bank.
- Wylie, C. (2009). Introduction. In J. Morton (Ed.), *Engaging young people in learning: Why does it matter and what can we do?* Wellington, Auckland, New Zealand: NZCER Press
- Yin, R. K. (2009). *Case study research: Design and methods*. (Vol. 5). Los Angeles, CA: SAGE.
- Zembylas, M. (2010). Teacher emotions in the context of educational change. In A. Hargreaves, A. Lieberman, M. Fullan, & D. Hopkins (Eds.), *Second international handbook of educational change* (pp. 221-236). Amsterdam, The Netherlands: Springer
- Zembylas, M., & Michaelidou, A. (2011). Teachers' understandings of forgiveness in a troubled society: an empirical exploration and implications for forgiveness pedagogies. *Pedagogies: An International Journal*, 6(3), 250-264. <https://doi.org/10.1080/1554480X.2011.579081>